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The Baptist Record

"THY KINGDOM COME"

VOLUME LX.
OLD SERIES

Jackson, Miss., July 7, 1938

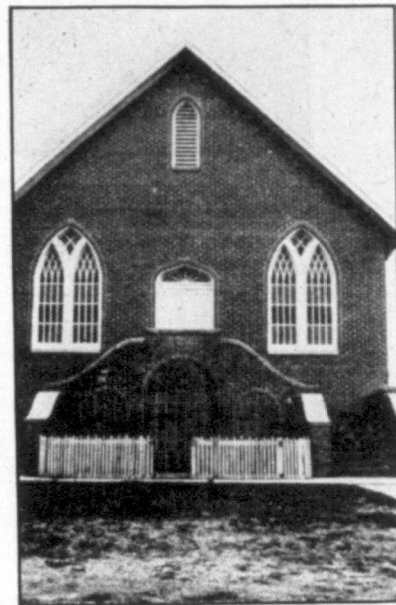
NEW SERIES
VOLUME XL. No. 27



REV. OTIS JONES, Pastor
Bude Baptist Church



MEADVILLE BAPTIST CHURCH
Rev. W. W. Kyzar, Pastor



ROXIE BAPTIST CHURCH
Rev. W. W. Kyzar, Pastor



HAMBURG BAPTIST CHURCH
Rev. Otis Jones, Pastor



BUDE BAPTIST CHURCH
Rev. Otis Jones, Pastor

BAPTIST CHURCH, MEADVILLE, MISS.

The Baptist Church of Meadville, Miss., was organized in 1907 with eleven members. The organization was supervised by Rev. J. R. Johnston in the old Masonic hall, where they continued to worship for several years. As the membership grew so did the desire to have a house of worship. This faithful little band erected a nice frame building on the site of the present building. Under the leadership of Rev. W. A. Greene this building was remodeled and enlarged, and served well the needs of the people until destroyed by fire three years ago. This heroic little band set themselves to the task of building God a house, and today this two story brick building is a monument of faith and courage and sacrifice on the part of God's children in this town.

The former pastors of this church have wrought well, they laid a foundation, sowed seed, and we have entered into the fruits of their labors.

Rev. J. H. Hooks supplied the church for some time while a student in Mississippi College, then Rev. J. A. Chapman was called as their pastor, following him was Rev. R. F. Bass, and then

(Continued on page 5)

ROXIE BAPTIST CHURCH

On March 20, 1887, a small group of men and women assembled in an old vacant store building for the purpose of organizing a Baptist church. There was present in this meeting Rev. G. E. Rogers, a State Convention Board missionary, to assist in the church organization. Upon invitation twelve men and women presented letters of dismissal from their respective churches and by motion resolved themselves into a regular missionary Baptist church. They called the Rev. Rogers as their pastor for an indefinite period of time. The old minutes indicate that before this meeting adjourned an offering was made for missions amounting to \$4.50. Evidently they were interested in having the gospel preached not only at home, but that it might be carried to the uttermost parts of the earth. The following church officers were elected: Church treasurer, J. C. Hemby; Deacons, M. F. Byrd and S. W. Joiner.

This small but determined group began to make plans to erect a house of worship. In the meantime they continued to hold their regular services in the old vacant store building. They de-

(Continued on page 3, column 1)

BUDE BAPTIST CHURCH

By Della L. Tyson

Interdenominational worship of the Master begun in Bude many months before either of the churches was organized.

Prayer meeting, Sunday school and other religious services were held in a tabernacle built on the hill, where the Bude school building is located at present.

The first Baptist church in Bude was organized in 1913. Plans were immediately made for the construction of a building to accommodate the church-going people, Rev. J. R. Kyzar being the organizer and first pastor.

In 1914 the Bude Baptist Church was built by popular subscription, on the lot where it now stands. It was constructed under the supervision of Nat Jackson, contractor. It was used by all denominations for a while. B. H. Dixon, the first Sunday school superintendent, was one of the leaders in securing funds to build this church.

Because of the increase in membership and the need of more and larger Sunday school rooms, it became necessary to enlarge and remodel the initial structure. This work was begun under

(Continued on page 3)



H. O. FRENCH

Sunday School Superintendent Hamburg Baptist Church and Clerk of Franklin Baptist Association.

BUDE METHODIST CHURCH

As the little country site, site of the Homochitto Lumber Co., grew into a little village it was given the name Bude, and true to tradition the good people felt the need of a place to worship God. Rev. J. W. Thompson was assigned to the Meadville-Bude charge, 1912-1916. The first services were held in a rough board tabernacle. As soon as the school building was completed it was used for a place to worship. Baptists, Methodists and Presbyterians joined together in union services.

Plans were already under way for the erection of a church building. By the untiring efforts of brother Thompson and his corps of faithful workers the Methodist church was completed and dedicated in November 1916.

The Presbyterians, being few in number have held their services in the Methodist church.

The Sunday school came into being with the organization of the church. H. L. Sample has served as Sunday school superintendent most of the time since the Sunday school was organized, and is still serving at the present time.

The Woman's Missionary Society was also organized with the organization of the church. Mrs. W. B. Finney was the first president of the W. M. S. and the late Mrs. Nicholas Greener was the first treasurer and served until two or three years before her death in 1931.

The Epworth League was organized in 1921 with Nicholas Greener, Jr., as president and Rev. P. H. Grice as pastor. The League is still in active service.

The present pastor is Rev. E. E. McKeithen. The stewards of the church are: H. L. Sample, Dr. O. T. Loflin, Mrs. C. E. Mullins, Dr. C. E. Mullins, Archie Hemphill and Joe Sample. H. L. Sample has been a member of the board of stewards since the church was organized and Dr.



REV. E. E. McKEITHEN, Pastor
Meadville and Bude Methodist Churches

Loflin became a member just a short time after its organization.

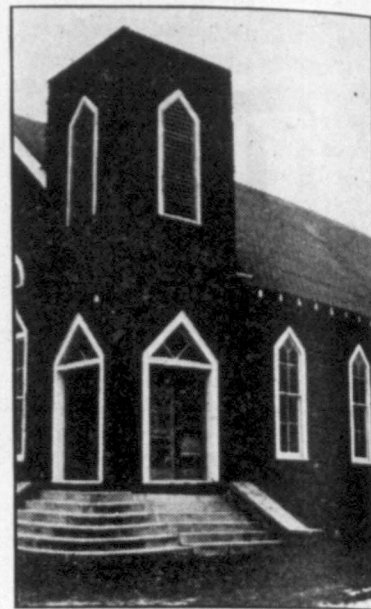
—BR—

Dr. and Mrs. H. C. Bass of Meridian are spending two weeks in vacation down on the coast. Dr. Bass is available for revival meetings.

Pastor C. O. Estes offered his resignation June 26 as pastor at Morton and it was accepted effective in September. He and his good wife have done a great work at Morton and at Springfield church nearby. Their plans are not matured, but he is contemplating further work at the Southwestern Seminary. Blessings on them wherever they go.

Crystal Springs Church, Walthall County, reports a successful Vacation Bible school, a great blessing to the community. The children wanted it to go on another week. There was a fine spirit of cooperation among the faculty, students and parents. An offering was made each day for the Orphanage. On the faculty were Pastor and Mrs. C. L. McKay, Jimmy Lou Stogner, Jimmel Byrd, Mrs. Pigott, Lucy Fortenberry, John Pigott and Mr. Estus Patton.

We understand that arrangements have been made between the trustees of the Baptist Hospital in Jackson and the executors of the will of the late Mr. R. H. Green of Jackson, by which provision will be made for an annex to the hospital to take care of a limited number of negro patients. Mr. Green provided in his will that \$100,000 be set aside to provide hospitalization for negroes, leaving it to the executors to work out the details of the plan. These trustees believed that this amount of money would not build and insure the operation of a separate hospital for negroes, and so contracted with the Baptist Hospital trustees to take care of such patients. This will enlarge the hospital and increase probably its current income without greatly adding to the overhead expense. The hospital has hitherto taken care of a few negro patients. This arrangement will enable it to enlarge its ministry to these people.



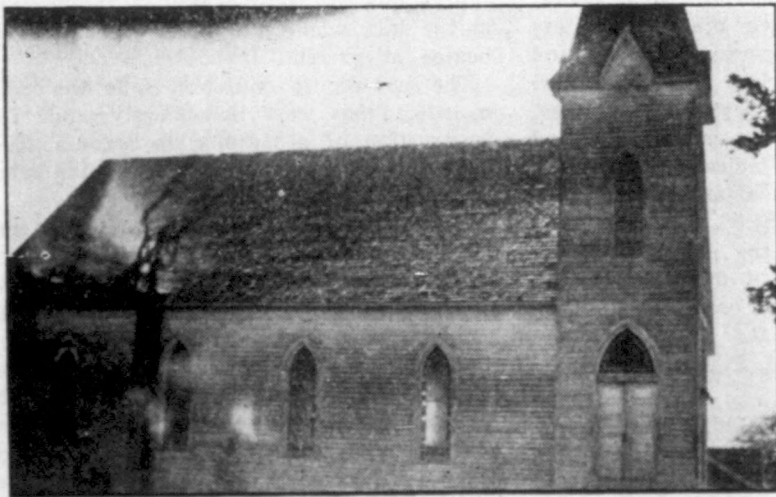
ROXIE METHODIST CHURCH



E. M. LAIRD
S. S. Superintendent, Bude Baptist Church

Pastor J. D. Franks returned to Columbus from a very fruitful meeting in First Church, Florence, Ala.

Mr. J. E. Hoover, head of the Federal Bureau of Investigation, has an article in the current issue of the "Intermediate Counselor," published by the Sunday School Board, that is of interest to old and young alike. It is full of information and good suggestions. He says that more than 700,000 youths in America under 21 years of age have engaged in some form of law infraction; that 18 out of every 100 persons arrested last year were under 21 years of age. He also says that the Bureau cost the government \$5,800,000, but brought back \$41,000,000 in savings, fines and recovery. That is \$7.00 were returned for every one spent.



MEADVILLE METHODIST CHURCH



BUDE METHODIST CHURCH

ROXIE BAPTIST CHURCH

(Continued from page 1)

cided to erect a brush arbor under which a series of revival meetings would be held. The Methodist brethren heard of their plans and offered them their house of worship in which to hold their revival meeting. They accepted the invitation and the first revival meeting by the Roxie Baptist Church was held in a Methodist house of worship.

It is interesting to note as you scan the records of the Roxie church after its organization and on through the nineties that they practiced church discipline. You will find it recorded in the early minutes that if a member of the church was guilty of drunkenness, dancing, profanity or other conduct that was not becoming, charges were preferred against them and they were cited to appear before conference on a specified date to answer to the charges preferred against them. If they made a confession and asked the church to forgive them the charges were withdrawn. Otherwise he was excluded from the church.

In October 1887 the building committee, of which E. B. Seale was chairman, made their report. They submitted plans and specifications and an estimated cost for a frame structure which report was received and adopted. They at once began assembling material on the church lot which had been donated to the church by M. F. Byrd.

This building continued as the place of worship for the Roxie Baptist congregation until the year 1930 when it was demolished and a new building program launched as the old building was inadequate to take care of the needs of the present congregation. So under the able leadership of Rev. W. A. Greene, who was our pastor for a period of about eleven years, a handsome brick structure was erected at a cost of approximately \$6,500.00. In launching this program we adopted the pay as you go program. The contract was awarded and work started about March 1, 1930, and on June 8th we worshipped in our new brick church with no debt whatsoever.

Until brother Greene came on the field Roxie church was a fourth time church. When we extended him the call in January 1923 we became a half time church.

In July 1933, Rev. Greene tendered his resignation and moved to another field. We did not want to act too hasty in calling a pastor to take up where Rev. Greene left off. We were all of one accord in asking Him to direct us to the man that He would have us extend a call and in extending Rev. W. W. Kyzar a call as pastor of the Roxie Baptist Church, we believed the Lord was guiding us. He accepted the call and moved on the field in November 1933 and the church continues to move forward under the leadership of this faithful consecrated man of God.

It is recorded in the minutes of the church that the following ministers have pastored the Roxie church in the order named: Rev. G. E. Rogers was followed by G. W. Farmer, W. J. Derrick, J. L. Lane, J. L. Lowe, J. R. G. Hewlette, Rev. Lewis, H. S. Archer, Rev. Herrington, Homer H. Webb, W. E. Farr, J. B. Polk, Rev. Bass, Rev. Clark, John Thompson, T. E. Summers, W. M. McGehee, J. A. Barnhill, Rev. Miller, J. H. Hooks, S. S. Perry, C. S. Curtis, W. A. Green, and the present pastor, W. W. Kyzar.

The present church membership is about 210.

The officers of the church are as follows:

Church Clerk, Mrs. A. S. Whitehead; Treasurer, S. L. Middleton; Deacons, M. S. Whitehead, Joe Woodyear, and S. L. Middleton; Sunday School Superintendent, S. L. Middleton; W. M. U. President, Mrs. Mary Thomas; B. T. U. Director, Professor T. B. Oliver.

Emmanuel Baptist Church, Baton Rouge, La., has received into the church since January 1st 377 new members. Approximately 225 of these have been for baptism and of the 225 for baptism, approximately 150 have been grown people. John Daniel Brown is pastor.

BUDE BAPTIST CHURCH

(Continued from page 1)

the ministry of Rev. W. R. Haynie and completed the following year with the assistance of brother Cage Campbell. Since the completion of this structure fourteen years ago, Sunday school has been conducted every Sunday morning; B. T. U. every Sunday night; prayer meeting every Thursday night, and the regular preaching service every second and fourth Sunday; also, revivals are held annually.

The following is a list of the pastors of the church from 1913 to 1938: J. R. Kyzar, W. R. Haynie, Rev. Stone, Rev. Bass, W. A. Greene, T. B. Sandifer, Charles McGehee, John Chapman, C. G. Campbell, J. L. Landrum and Otis Jones.

Last November the building caught fire in the auditorium. It seemed for a while that the structure would be destroyed. However, the damage was covered by insurance and no permanent destruction resulted. The fire proved to be a blessing in disguise as the building was badly in need of a new roof, new paint job, etc. Result: the structure is almost as good as new and looks a great deal better than before the fire.

The present pastor, Rev. Otis Jones, has served this charge faithfully and unostentatiously for six consecutive years. Since the closing of the lumber industry here the membership has been reduced to 229.

OFFICERS OF BUDE BAPTIST CHURCH

Pastor: Rev. Otis Jones.

The deacons are: E. M. Laird, A. Y. Kieth, T. J. Delaughter, E. B. Goldman, J. J. Whittington, J. J. Newman, J. W. Vernon, J. A. Ponder, L. P. Cloy, J. L. Cotton, W. N. Temple, Rodney Temple.

Church Clerk: Miss Rita Hughes; Church Treasurer: J. L. Cotton; Sunday School Superintendent: E. M. Laird; President of W. M. S.: Mrs. J. J. Newman; Director of B. T. U.: Mrs. J. J. Whittington; Junior B. Y. P. U. Leader: Miss Rita Hughes.

HOPEWELL BAPTIST CHURCH, BUDE, MISS.

Hopewell Baptist Church was organized Oct. 20, 1813, with fourteen members by brethren Wall and Nettles. After being organized they took the desired name of Hopewell.

Today a part of the building that these members erected still stands and with new additions, is used by the present members.

During the early life of the church the membership rules were very strict. There are records of members being dismissed for disorderly conduct and the use of profanity. At one time a member was dismissed because she quit her husband without telling him she was leaving.

Up to the Civil War there were fourteen slave members in Hopewell. These were taken in at different times either by letter or experience.

Today the pastor is Rev. Prentiss Young. He has an active membership of about seventy-five.

ROXIE METHODIST CHURCH

The Roxie Methodist Church was built in 1885. It was composed of the members that once worshipped in the Beach Grove church near Kirby. The building there burned and the congregation moved to Roxie and erected a building. In 1916 the old building was torn down and the present house was erected. This faithful little band has struggled on through the years trying to be faithful witnesses for their Master. The records are incomplete and much of the interesting history of this faithful church has been lost.

This is only a partial list of the pastors who have served this charge: Rev. T. J. O'Neal, W. P. Bailey, M. L. McCormick, M. K. Miller, M. H. McCormick, Jr., J. H. Morrow, brother Vaughn, George Yager, brother Young, I. M. Casey, I. B. Ormand, and William C. Fugham.

Chicago spends \$52,000,000 a year on education and \$100,000,000 for liquor.

HAMBURG BAPTIST CHURCH

The Hamburg Baptist Church was constituted in 1887. Prior to this time the Baptists of the community worshiped at old Bethlehem about two miles west of town. Desiring to have a more centrally located place of worship the Bethlehem Baptist Church disbanded and the Hamburg Baptist Church was organized. In 1905 Charlie Hemby, clerk of the church, died of yellow fever, and the records of the church were lost or destroyed, hence the history of the church is very incomplete.

Some of the older members list the following as having served as pastor at some time since the church was organized: Brother Bells, W. J. Derrick, M. J. Derrick, John Hemby, H. S. Archer, C. L. Lewis, Elisha Gardner, J. E. Phipps, S. R. Young, J. R. Johnson, O. U. Sullivan, J. A. Barnhill, A. S. Johnson, brother Summers, S. S. Perry, Eugene I. Farr, J. H. Hooks, C. Walton Jones, and the present pastor, Otis Jones.

The deacons of the church are: E. J. Griffin, E. L. Hester, W. L. Price, W. J. Whitehead, and H. O. French. The church officers are: J. M. Herring, clerk; A. Herring, Jr., treasurer, and Miss Vivian L. Martin, pianist. The church is well organized and has an active Sunday school, B. T. U. and W. M. U. Officers and teachers of the Sunday school are: H. O. French, superintendent and Adult teacher; M. Wall, assistant superintendent; Myrtice Aline French, secretary and treasurer; Miss Vivian L. Martin, pianist; Mrs. L. L. Bullard, Senior teacher; Mr. R. V. Lindley, Intermediate teacher; Miss Vivian L. Martin, Junior teacher; Miss Jewel Johnson, Primary; Mrs. Morris Wall, Beginners; Mrs. Neva Herring, Cradle Roll. Officers of the B. T. U. are Miss Jewel Johnson, director; H. O. French, assistant director, and Malcolm Price, secretary.

The church operates one bus which makes a trip for the morning and evening services. Through the operation of the bus many are afforded an opportunity of attending services that would not be able to attend otherwise. We are marching steadily on with Rev. Otis Jones as pastor holding, preaching services twice per month.

MEADVILLE METHODIST CHURCH

The Methodist congregation was organized shortly after the War Between the States. When the Masonic Hall was erected the Methodists contributed to the building fund and used the lower floor for their regular religious services. In 1910 the Methodist constituency of Meadville built the present building, and it has served well its day and will soon be replaced with a modern and up-to-date plant to meet the requirements of our present need.

Some of the men who served as pastors during the early days of Methodism in this section were: Dr. Bethea, Rev. Campbell, Dr. Frank Jones, Rev. Bradley, Rev. Skipper, Rev. Bradford, Rev. Gale, Rev. House and Rev. Vanderburg. In recent years the charge which includes several other churches besides Meadville has been served by Rev. Ferguson, Rev. Ware and Rev. Oliver. The present pastor is Rev. E. E. McKeithen, a man full of faith and the Holy Spirit. He has outlined a challenging program for his people and under the leadership of the Lord, he hopes to soon have a new house in which to worship.

Brother G. W. Smith went from Mississippi College to Sallis, where he and his family were given a cordial welcome. The new parsonage had been finished, and the ladies had placed new curtains at the windows. A delightful meal was spread for them by the ladies of the community. The next day the people of the town gathered to greet them, presenting a pantry shower. The Methodist pastor, brother Tucker, made a welcoming address, and promised cooperation in Christian work. Brother Smith made appropriate response and then punch and cake were served.

EDITORIALS

DOCTRINAL AND PRACTICAL

Here is a sentence taken from a paragraph in one of our Baptist exchanges, "The world is more concerned in what we are doing to make the world better than (in) the propagation of controversial doctrines." You have probably met some expression of this idea elsewhere. Because it is so often set before people with such finality, we think it ought to be examined.

The statement is vulnerable at other points, which we cannot now consider. The only thing there is space for here is to point out the fallacy that making the world better and propagating doctrine, even controversial doctrines, are two different and antagonistic things.

Our readers do not need to be told that doctrine is just another name for teaching. The same word in the New Testament is sometimes translated by one and some times by the other word. It is inconceivable that any intelligent person should oppose teaching. We are spending billions of dollars in America every year on all sorts of schools for the purpose of teaching. It is also supposed to be carried on in the homes; certainly the Lord commands it to be done there. Every pastor is also supposed to be a teacher. If it is a violent supposition, the more's the pity. Our Sunday schools are widely proclaimed as the teaching department in the church. And now are we to repudiate all of these agencies and all of this work and abandon the idea of teaching? Shall we say that Jesus made a mistake when he went about teaching as well as healing and preaching? Shall we wipe out the words teaching and doctrine wherever they occur in the Bible.

But somebody may say that it is only controversial teaching or doctrine that is condemned. Well let's look at that a minute. How much of the teaching that is in the world today is not controversial? If you are to teach only what everybody agrees to, your subjects will be exhausted in an hour, and you will spend the rest of your time in silence and ignorance. There is scarcely a subject under the sun on which all men are agreed. Listen to your radio; read your daily paper. They are full of controversy almost from end to end. Men are not agreed on politics, economics, the methods of government, conduct of business. If a political speech is not doctrinal it is of no use. It is not only doctrinal, it is dogmatic, it is propounded and expounded with the greatest possible assurance. All social questions today are matters of controversy. And when controversy stops, thinking ceases. There is no progress where all men agree. Progress begins where differences emerge. The world, the church and all mankind become mentally stale and spiritually stagnant where there is no controversial discussion. The most tiresome and worthless man in the world is the "Yes" man, the one who never differs with you, and who does not provoke others nor is himself provoked to think.

Let's carry this opposition to "doctrine" into any practical field, into the any day and every day affairs of life. Take farming. There has been in the past the same opposition to the "book farmer", as we have had to doctrine in religion. But we are getting over that infantile period. Book farming is simply putting down in words and transmitting to others some of the essential principles of agriculture. They may be gained from the man who follows the plow or they may be gotten from the man who works in the chemical laboratory. Chemistry is one of the best friends the farmer ever has. It goes down to the roots and causes of things. It takes the soil and analyzes it, finding what are its chemical constituents. The same with the plants. The basic laws of nature are studied, discovered, applied. The man who works in the laboratory is learning the truth and the truth is making him

free. He is using his mind for the benefit of the farmer and of all mankind.

The same may be said of the entomologist, the man who studies bugs; where they come from, how they generate, what they do to your crop, how they may be exterminated. Every now and then some farmer gets into trouble and sends to Starkville to get somebody to tell him what to do. It may be that his cows are dying with pneumonia, or infecting all his people with tuberculosis. He needs the help of somebody who studies the causes and the cures. The teacher, the man who handles the doctrinal end of the business is a necessity to him, to us all.

It used to be that a man could blunder along and make a crop or have an archard, after a fashion. That day is past. The difference between good farming and poor farming is in using your head. And that's just another way of saying, he needs to be taught, needs the doctrine which lies at the bottom of all success. It is the difference between rational or intelligent farming and the other sort, which latter will finally ruin the land and make it unproductive.

That applies to all occupations and industry. And it is all the more necessary in the realm of religion, the highest form of life. The man who decries doctrine discounts intelligence. Jesus knew what he was doing when he taught the people and he was equally sure of his ground when he told his disciples to teach.

Sound doctrine is more necessary in religion than in politics, or industry, or farming. Political and economic heresy is denounced by all statesmen and industrialists. And they wax warm and righteously indignant in its denunciation. The whole social fabric may be destroyed by it. Governments crumble under it. And why should Christian people shy at sound doctrine, which is simply healthful teaching.

LET HER ALONE

All of us have heard of the man who was born in the objective mood and governed by the rules of contrariness. Judas seems to have filled the role. There is often a sort of cunning about opposition to good that is opposed. The opponent does not challenge the righteousness of what is proposed, but he has some alternative which will nullify or prevent the doing of it.

Look at Judas as he criticizes the woman who anointed Jesus at Bethany. He did not say that it ought not to be done, but he suggests that something else would be better. "Why was the ointment not sold and the money given to the poor? What a waste!" Haven't you heard that cry raised against those who are trying to carry on the Lord's work? "Just look how the money is wasted? It takes the bigger part of it to pay expenses!" Now if the objector had given the money, it might have been proper to raise objection, or have a voice in what is done with it, but if it is somebody else's money, it would better become him to be silent about its use.

You have heard people object to "the way it is done." All right if you have a better way, demonstrate it. But it is quite common for people to try to hinder a project by objecting to the way it is done.

Again, it is quite the habit of some objectors to try to halt the progress of the Lord's work, by saying, "Yes, that ought to be done, but this is hardly the time to do it." President Roosevelt in a recent radio address called attention to the "Yes, but" man. We are all familiar with him.

When you get down to the bottom of Judas' objection you find that he "kept the purse." He held on to it, and he proposed to hold on to everything that was put in it. There is the most sensitive nerve in some people's anatomy. It is in some the major, controlling nerve. Whenever you strike that you are apt to upset all your plans. Other reasons given for doing or not doing a thing are mere pretexts. The love of money is a root of every kind of evil that has ever been practiced.

But the pity of it all is that one money minded

objector can and sometimes does get a following among otherwise innocent people. Judas raised the objection to this use of the ointment and he soon had the other disciples protesting too. We are all in some measure "yes men"; we don't even "yes but." We join the chorus of objectors to prevent something being done, when we haven't studied it through or been properly informed. Some dogs bark simply because they heard another dog bark. One rooster crowing in the middle of the night can start all the roosters in the neighborhood crowing.

We ought at least "Let her alone." That's what Jesus said to Judas and the others about Mary's work. "Let her alone." If you don't wish to do it, don't try to stop somebody else.

—BR—

Pastor J. B. Parker says the church at Ripley had recently one of the greatest revivals in all its history. There were 25 additions. The preaching was by Dr. Leo Green, reared in Tupelo, now pastor in Kentucky.

Silver City: We are having a splendid V. B. S. here this week and next with nine teachers and an enrollment of 48. Misses Myrtis Haynie of Durant, Alice McMurty of Midnight and Billie and Katherine Evans are on the faculty. Local faculty members include Mrs. Patterson, Mrs. Stroud, Miss Ella High, Rev. Wesley Ezell and the writer.—T. F. Stroud.

The Baptists of Prentiss got into their new building on Sunday, June 26, and are very happy. They have been out of a church house since January first. The building will be completed at a cost of about \$20,000, more than two thirds of which have already been paid. Dr. L. E. Green is the pastor and the church members have gotten under the load beautifully.

The Chinese Baptist Mission of Cleveland was made happy by a communication from the Home Mission Board that work may soon begin on the chapel which is to be erected on the lot adjacent to the school plant, which has been deeded to the Board. It will cost about \$5000.00—this amount of money comes out of the Bottoms Foundation. Last Sunday there were 63 present in the Mission service and two of the young men were baptized on a profession of their faith in Christ. There are 59 students enrolled in the summer school, coming from three states. Two American and two Chinese teachers are employed by the Mission. Twenty-five of the students stay in the new dormitory and the others drive from their homes each day. Will you join with us in praying that all of these boys and girls be won for Christ, and that they grow up into well-developed Christians?

A busy business man in Jackson was talking confidentially with us the other day and told this experience, which I think he will allow us to tell without giving names. He had some years ago loaned money to a young man to get his college education. The young man finished his course in college and is now earning a salary. When he was reminded of the debt, he wrote that he wasn't going to pay it, for when he borrowed the money he was a minor and so could not be held accountable in law. The man who loaned him the money instead of showing resentment and burning him up, wrote him a kind letter, in which he told him this attitude was not like him at all; that he knew that down in his heart, he did not feel as he had written; that he had been brought up differently and at college had imbibed a different spirit. He expressed the opinion that the young man would soon feel differently about it and would wish to come clean in the whole matter. In response he got a letter enclosing a check, expressing thanks for the kindness shown him and a determination to pay the last cent of the debt. On the children's page there is usually a proverb with a story attached. And we suppose that we had better attach a scripture passage to this story. So here it is: "If a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness." Aren't you glad some folks have got religion?

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"Touch not mine anointed and do my prophets no harm." You will find that twice in the Bible. People had best be careful as to their treatment of preachers.

Whenever you give to any good cause, be sure to pray for it at the same time. How far your bullet goes will depend on how much powder is behind it.

The revival in the Cleveland Baptist Church, in which Pastor I. D. Eavenson did the preaching and Mr. W. E. Farr led the singing, resulted in the baptism of seven and three additions by letter. Five of those baptized were grown people.

A writer in *The Baptist Message of Louisiana* says that there are 118 pastors in that state who have been students at the Baptist Bible Institute, and that B. B. I. men have been on every committee and filled all offices except that of president of the Convention. Louisiana has greatly profited by the location of the Institute in New Orleans.

This week, June 26th to July 3rd, brother Porter is busy preaching at Lambert, where he is also pastor, in a great revival. He is assisted by brother W. H. Branyan of Ripley who is leading the singing in a splendid way. Thus far there have been eight professions of faith and one restoration. This meeting closes Sunday, July 3rd, and we are praying for even greater results.—R. W. P.

A very splendid Daily Vacation Bible school was conducted in connection with the revival at Cleveland which closed last Sunday. Mrs. R. T. Myers served as superintendent and was ably assisted by Mrs. W. A. Lampley, Mrs. D. R. Bowen, Mrs. James Robbins, Mrs. I. D. Eavenson, Mrs. R. E. Jackson, and Ira Eavenson, Jr. Both teachers and students thoroughly enjoyed the days together, and all agreed that each year hereafter one will be held in this church.

The wisdom of men is spoken of as folly in the sight of God. Man by wisdom knew not God, the most conspicuous object of knowledge in all the world. "Professing themselves to be wise they became fools." I Cor. 1:21; Ro. 1:22. "The foolishness of God is wiser than men." I Cor. 1:25. Maybe you will find the help of the Lord in making and marketing your crop more profitable than that of men who seem to be making a powerful mess of things in the past few years.

Mr. Henry F. Broach passed away a few days ago. He was for many years a deacon in First Church, Meridian, but of late years has been a member of Poplar Springs Church. He was one of the most active, generous and useful laymen in the state. He will be greatly missed in all the Lord's work. He has been in poor health for some months and has been recently a patient in a Birmingham hospital. He is survived by his wife who shared in all his Christian service, and was superintendent of the W. M. U. in her district. May our Father comfort and sustain her.

"As is the teachers, so is the school," says Dr. D. M. Nelson for the past six years president of Mississippi College and for 23 years one of its teachers. Calling attention to the high scholastic rating of the Mississippi College faculty, Dr. Nelson said, "Fourteen of the twenty-two teachers of academic courses hold the doctor's degree and four hold master's degrees." It is claimed that no other institution of higher learning in the state and probably few in the nation, holds as high percentage of advanced degrees from leading universities, especially the doctorate.

The saints at Sledge had the privilege and joy of feasting from the Word of God last week, June 19-24, as Dr. Lawrence Bracey Campbell brought to us day by day heart searching and inspiring interpretations of the Epistle of Ephesians. This revival resulted in the conversion of four fine young people, and three added to the church by letter. The people enjoyed Doctor Campbell so much that at the close of the meeting the church invited him to return and hold the revival one year hence. Last Sunday, June 26th, the pastor had the privilege of baptizing six into the fellowship of the Sledge Baptist Church.—Robert Wesley Porter, Pastor.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Houlka:

Rev. S. P. Andrews has been pastor at Houlka for 14 years and is just getting started. He is also pastor at Van Vleet where they have recently completed a nice brick veneer church building with four good sized Sunday school rooms. And they have paid as they went!

The Houlka church has recently been painted. Finances are in good shape. The single budget plan is used.

The Sunday school is making progress under the leadership of J. O. Harwood, superintendent.

Mrs. W. R. Marion is making a splendid leader as president of the W. M. U.

Chickasaw County has subscribers listed as follows: Woodland 3, Houston 5, OKOLONA 69, Houlka 1.

Pastor Andrews hopes that Van Vleet and Houlka will soon adopt the E. F. Plan.

Belen:

Rev. J. E. Kinsey is the beloved pastor at Belen. Mrs. E. McCharen is a member of the Belen church and also one of the Record's best supporters.

The Sunday school is fortunate to have Charles Lewis as superintendent. Mrs. Clawson Peeden is the W. M. U. president.

Quitman County's Record subscribers are listed as follows: Falcon 1; Marks 2; LAMBERT 69, Sledge 9, Vance 1, CROWDER 29, Belen 2, Darling 1.

West Corinth:

Rev. A. M. Nix recently led a revival for Pastor Dewey Wallis and his West Corinth folk.

Things seem to be in high gear with these good people as evidenced by: Over 20 additions in the few months prior to the meeting, a goodly number of tithers and good all-around organizations.

The Sunday school superintendent is E. E. Hooker. With only 150 members, the Sunday school enrollment is 140 and an average of over 100.

Mrs. Dewey Wallis as president of the W. M. U. is sufficient guarantee of a good union.

New floors have been put in the church, new Sunday school rooms added and the money is in the bank to paint and underpin the church.

Alcorn County subscribers are listed as follows: Corinth 31, Glen 1, Rienzi 4, Kossuth 9. Pastor Wallis thinks that the E. F. Plan will be adopted very soon.

Tate Street Church (Corinth):

During the eight months' pastorate of Rev. J. O. Guntharp the Sunday school has grown to 130, the parsonage has been remodelled and plans have been made to paint the church inside and out.

The E. F. Plan appealed to Pastor Guntharp and he hopes soon to adopt it.

Lula:

Otis Perry recently aided Pastor Kinsey in a revival meeting. The meeting was a good one with good preaching by brother Perry.

Dan Howell is the Sunday school superintendent and Mrs. W. H. McGee is president of the W. M. S.

Finances are in good shape and good crowds attend the services.

(Why not—they have the E. F. Plan.—A.L.G.) Coahoma County has subscribers listed as follows: CLARKSDALE 104, LULA 22, LYON 42.

Hernando:

The Hernando Baptists think they will have one of the best looking churches in Mississippi when completed. They have torn away the old Sunday school rooms and are building a Sunday school building containing 16 rooms, a kitchen and a pastor's study and a banquet hall to seat 150. The building is to be of brick veneer heated

with Butan gas. The old auditorium will be remodelled and completely redecorated.

A marble baptistry with a glass front is to be installed.

The pastor is Rev. C. O. Cook who is now in his sixth year.

There are additions almost every Sunday and the pastor now preaches to the largest crowds he has had since becoming pastor. (They have the E. F. Plan.—A.L.G.)

The Sunday school superintendent is Hugh Foster. He has held this position for 43 years and is rarely absent. Mrs. A. L. Emerson, Sr., is the capable W. M. U. president.

Plans are on foot for a Brotherhood.

DeSoto County's subscribers are listed as follows: HERNANDO 60, Olive Branch 12, Horn Lake 1.

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NO ONE CAN—(They just think so)

Conehatta, Miss.

The Baptist Record, Jackson, Miss.

Dear Sirs:

I am enclosing a check for \$1.00 for which please renew my subscription to The Baptist Record for one year.

I am 79 years old and enjoy reading this paper. Have been a subscriber for a long time, and feel like I can't do without the paper.

Yours respectfully,

Mrs. A. J. Nichols.

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WILSON DOES IT

Though recently ordained, Rev. Roe Wilson is doing things. He is pastor at Lula in Madison County. Already he has gotten the EVERY FAMILY Plan adopted, is making plans for W. M. U. auxiliaries and is pushing the Cooperative Program.

Madison County subscribers are listed as follows: Canton, First Church 112, Center Terrace 7, Camden 4, Flora 11, Sharon 2, New Hope Church 32, Lula Church 18.

—BR—

To the members of the Tunica Baptist Church: Our church is sending the Baptist Record to all the families of the church in the earnest hope that it will be a blessing to each member of the family, and of great help in Kingdom affairs. May we urge you to read it regularly and prayerfully, then pass it on to others.—Sincerely your pastor, D. L. Sturgis.

The editor of the Record is highly complimented by the editor of the Western Recorder, in that his likeness is shown on the front cover of our Kentucky neighbor. We put aside our modesty for the moment to express our sincere appreciation of Dr. Masters' kind words about us in the editorial of that issue, June 30. To be honored by Dr. Masters and the Recorder is a high privilege.

The following contributors helped make this special edition possible: Bank of Franklin, Kizer's Store, Bates Chevrolet Co., Max Seale, Hollinger Store, W. S. Townes, Mullins Cafe, R. W. Ford, Sheriff J. M. Reynolds, Seale Mercantile Co., W. J. Crecink, Franklin Advocate, S. L. Middleton, C. H. Seab, L. L. Davis, J. V. Mizell, Mayor Wilkinson, Fulton Harrigill, M. C. Calcote, Walter Hester, Lehman Brothers, Kahn Brothers, J. M. Hall, W. G. Edens, M. Shiff, W. L. Wentworth, Jr., S. B. McDaniel, J. I. Lewis, L. P. Cloy, Dr. and Mrs. C. A. Everett, W. N. Temple, Dr. and Mrs. C. E. Mullins, Bude Furniture Co., T. J. Wilkinson & Sons, P. L. Souleret, A. M. Newman, A. Jones, E. J. Griffing, Mrs. McLemore Brown, Ivy Freeman, H. O. French, Alvie French, W. C. Williams, E. L. Hester, G. O. Price, Enola French, W. L. Price, J. M. Herring, Mrs. Neva Herring, Dr. J. L. Calcote.

—BR—

BAPTIST CHURCH, MEADVILLE

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(Continued from page 1)

came Rev. W. A. Greene who served for thirteen years, and did a monumental work in all this section. The present pastor, W. W. Kyzar, is now in his fifth year, still trying to carry on the Master's work where the others left off.

"SOUTHWIDE BAPTIST REVIVAL"

By Roland Q. Leavell, Supt. of Evangelism

The hour for which so many have been praying through the past two decades seems to be about to strike. It seems that we are about to experience a great spiritual revival. We pray that it will be a "Southwide Baptist Revival" in truth, but also that it will extend to the ends of the earth.

After careful and prayerful discussion in two largely attended conferences of denominational leaders from every state in the South, Dr. L. R. Scarborough and the writer are ready now to speak in specific terms about the task which the Convention in Richmond laid upon us.

General Items

The emphasis on evangelism for 1938 will be called "Southwide Baptist Revival," believing in faith that the Lord will make it a revival in reality. The two scripture verses, II Chronicles 7:14 and Matthew 4:19, will be the texts of the movement. The ideal for the entire movement is: "An evangelistic meeting in every community, looking to a revival in every church, for the enlistment of every member in winning the lost to Christ and enlisting them in church membership, for the promotion of the whole program of Christ, for the winning of the world to Christ in order to crown Him Lord of all."

It has been agreed that the office of the writer, in care of the Home Mission Board, 315 Red Rock Building, Atlanta, should be the office through which all correspondence concerning the "Southwide Baptist Revival" should come and go.

Requests are being made for similar movements to make evangelism the major emphasis during 1938 among the following Baptist bodies: Northern Baptist Convention, Canadian Baptist Convention, Negro Baptist conventions, Mexican Baptist Convention, West Cuban Baptist Convention, the American German Baptist Convention and wherever the Baptist World Alliance and the Foreign Mission Board can promote such a movement in foreign lands.

The general promotional plans will be on a state-wide and association-wide basis. Each state will determine its own program, under the direction of the state secretary and state mission board, according to its own needs, but as much in conformity with the plans of the other states as is deemed advantageous.

Specific Objectives

In order to make the "Southwide Baptist Revival" very definite and specific in its aims, the eight objectives mentioned below have been thought through, prayed about, and unanimously agree upon by a large group of interested people.

1. Prayer for a great increase in conversions and baptisms in every community of the South.
2. Enlistment of a multitude of soul-winners from the rank and file of our churches, who will present the gospel message to millions of lost persons, especially those who do not attend Sunday school and church services.
3. Establishment of the family altar in the homes of our people.
4. A revival meeting in every one of the 24,844 Southern Baptist churches, and in every unchurched community.
6. A cooperative soul-winning program by the Baptist churches in every city.
7. An adequate program of conservation of the results of the revivals through enlistment, training, stewardship, etc.
8. An exaltation of the ministry of preaching, and a strong emphasis upon preaching of the great fundamental doctrines of grace during revival meetings.

These eight objectives incorporate within them the three scriptural types of evangelism, namely, mass evangelism, home evangelism and person-to-person evangelism. Those objectives are wide enough to include every lost individual in the South. They contemplate not stopping short of the enlistment and training of every new convert. The whole program centers in the individual soul-winners and evangelistic activities of

churches, just where Christ placed the responsibility.

Promotion Plans

Extensive plans for the promotion of this "Southwide Baptist Revival" have been formulated, extending throughout 1938 and 1939, and extending unto the uttermost parts of the world. Full publicity will be given to these plans as time goes on.

The promotion plans for 1938 are plans of preparation. These plans for this year in the main are as follows:

1. Request each state secretary to present the "Southwide Baptist Revival" to the next meeting of the State Mission Board. Ask that a committee of the mission board be instructed to prepare a recommendation for a state program of evangelism to be submitted to the state convention in the fall (this committee may be the standing committee on evangelism or a newly appointed committee).
2. Request each state secretary to have the "Southwide Baptist Revival" for 1939 presented at every annual associational meeting during the summer and fall months, asking for a functioning organization to be set up, a survey of the evangelistic needs, and a comprehensive program during 1939.
3. Sunday, January 1, 1939, a day of prayer for souls. Watchnight services Saturday night, December 31, praying for the "Southwide Baptist Revival."
4. National radio hookup, once each week for the first eight weeks during 1939.
5. Emphasis on the Southwide Baptist Revival at the state-wide promotional meetings during January and February, under the Sunday School Board.
6. If the state is divided into districts, a rally in each district, under the direction of the state organizer and state chairman, early in the year.
7. An associational evangelistic rally in every association during March, April and May.
8. Where possible, an evangelistic conference for the preachers in every state, near June 1st, as an impetus for the meetings in rural churches during the summer.
9. Utilization of the Sunday school forces, training union groups, missionary society organization, and the brotherhood in each church for their respective types of service in evangelism.
10. Utilization of student groups during the summer, for holding youth revivals, revivals in destitute places, and other types of evangelistic work.
11. Use of school buildings, brush arbors, tents and street preaching where these methods are necessary to get the gospel to people in unchurched communities.
12. Request all Southern Baptist Convention boards and agencies to lend their best support to the "Southwide Baptist Revival."
13. Request the denominational press to aid in every possible way in promoting the movement.
14. The superintendent of evangelism will issue a handbook, giving the objectives, organization, and methods of promotion of the "Southwide Baptist Revival," with suggestions about methods of soul-winning, organization of the local church for a revival, and methods of conserving the results of a revival through enlistment, instruction, training, and stewardship. The state secretaries will add their individual messages to these handbooks which are to be distributed in their respective states.
15. Through the Baptist World Alliance organization, get the winning of the lost to Christ adopted as the major emphasis among all Baptist bodies the world over during 1939. Give a major emphasis to evangelism at the Baptist World Alliance meeting in Atlanta, Georgia, July 22-29, 1939.

Doctor Scarborough and the writer have been named by the Southern Baptist Convention to outline and promote this plan. We earnestly beseech the prayers and cooperation of the people everywhere. Let us pray the leadership and wisdom of the Holy Spirit upon us all that we

might crown Jesus Lord of our lives and King of the kingdoms of this earth.

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"THE LOST KEY TO EVANGELISM"—II

By Norman W. Cox, Huntington, W. Va.

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The young people in our churches are capable of rendering many fine services for which they have been little used. We have too much wanted them to stand aside until their hair gets thin and gray before undertaking any ministry of great value. They do not feel the need of spiritual capital merely to attend church and Sunday school. They are not ready for the responsibilities of many offices that should be occupied by those who have a more extended experience. But they are ready, if enlisted and guided, to win converts to Christ. The reason many of them lose interest and become the prey of indifference is because they are not recognized and used for something that worthily challenges their ability.

The last few years have taught me that we have greatly sinned against our young people and robbed our churches by not utilizing a selected number of them in the vital service of true New Testament evangelism. We have overlooked the fact that the greatest revival this nation has ever known started in Yale University at a time that had been preceded by several years in which there were scarcely any Christians in the student body. Quickly its fires, once they were kindled, spread to other colleges and to other churches. The great revival of 1800 was for the most part a spiritual youth crusade. George Williams at twenty-three made the Y. M. C. A. notable as an evangelistic medium of great force.

Recently a few of us have been rediscovering dedicated Christian youth as the answer to our prayer for revitalized evangelism. The solidarity of youth today is such that if one of them reaches high school or college without a positive acceptance of Christ our main hope of winning him is through the witness of some one of his own age group. It may be that this has been true longer than we have realized. In every church there can be developed a group of from two to a dozen or more who can be led to become effective recruiters for Christ. The baffled unbelievers of their age will listen to them, if they have an experience of Christ to witness. Their service will be used to win converts. It will do more, it will steady and reassure the faltering faith of others who were converted in childhood.

I believe I have a story that will illustrate what I mean.

I knew not so long ago a college student who thought he was an atheist. He did not hesitate to let the fact be known. To the great surprise of all who knew him he joined the church, of which his family were members. When the pastor had an opportunity, he asked him to tell how he had become a Christian. Here is a summary of his story.

"While I was in high school perhaps the outstanding personality in the student body of the college located in our town was a young man who shortly after graduating from college entered the ministry. I was astounded. Three years later I saw in the paper where he was to preach to a certain church in town and I made up my mind, out of curiosity, that I would go to hear him. I had not listened to him five minutes before I knew that he was happy. He had a radiance in his face that bespoke the joy that was in his heart. I was miserable. Life had already seemed to be a useless burden. What he said that day was all Chinese to me but his faith was unmistakable. Before the service was over I knew I would give everything I had or could have to possess what he had. In the weeks that followed I grew more wretched. Yet nothing happened to make me change my mind about my unbelief. Then one day this young man came to see me. He told me that I was miserable and that the difference between his life and my life was what Jesus Christ had brought to him. He appealed to me to make the adventure of Chris-

ian trust, faith, the same thing. There is the true Christian their fellows do. Those of us have reached n is to enlist the service in seek same thing th he passes for to those who who are devout the church wit loyalties to the Christian inter Outside of t responsibilities much concerne relatives or fri in and push o believer. The minister know world to get forty or more Work." Our young p faculty. They and responsib are older. If t a concern for they do not Calling upon gives a perso ability that c such an appe most availabl ments of eva people. The wonder had in the p mobilize the service convi vanguard for If your pra doubtful if th Fifth Ave. has begun a Adcock is pa Pastor G. in a meeting of Citronelle your aid in p General J. Gettysburg brother Glen School Super to his church Of all the istence to in to office, th esting is tha are enough army and w ficials, well The Bapt York has tu of trustees which has school for are six whit stitute the Baptists bu denomination board are Dr. H. M. Morgan Ste white Bapt Mission Bo clear to s Baptist Ho to reduce t tutions inc trustees is maintain t We hope t in the edu contribute

Thursday, July 7, 1938

THE BAPTIST RECORD

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ian trust, faith. I did and immediately I received the same thing he possessed."

There is the point. The young people who have a true Christian experience have something that their fellows do not have.

Those of us in active Christian service who have reached middle life know how difficult it is to enlist the lay members of our church for service in seeking to win others to Christ. The same thing that happens to the preacher after he passes forty-five in this respect also happens to those who occupy the pews. Our mature adults who are devout Christians are much occupied in the church with cares and responsibilities and loyalties to their classes and groups and special Christian interests of various kinds.

Outside of the church they have heavy home responsibilities, business cares, and they are much concerned about the health either of some relatives or friends. These special interests crowd in and push out their compassion for the unbeliever. The result is, as every experienced minister knows, that the hardest thing in the world to get done is to enlist people who are forty or more to do what we call, "Personal Work."

Our young people are hindered by no such difficulty. They are not crowded with other cares and responsibilities to the extent of those who are older. If they are really Christian they have a concern for others becoming Christian, or if they do not have, it can easily be awakened. Calling upon them to enlist for such a service gives a personal recognition to them and their ability that causes them to respond readily to such an appeal. Surely for this day and age the most available and the most effective instruments of evangelistic conquest are our young people.

The wonderfully successful experience I have had in the past two years with an effort to mobilize these young people for evangelistic service convinces me that in them we have the vanguard for a new crusade in evangelism.

—BR—

If your prayers don't reach to China, it is very doubtful if they reach to heaven.

Fifth Ave. Church, St. Petersburg, Florida, has begun a new \$50,000 building. Dr. J. Dean Adcock is pastor.

Pastor G. W. Smith is this week preaching in a meeting at Sallis, having Rev. Zeno Wells of Citronelle, Ala., to lead the singing. He asks your aid in prayer.

General J. A. Glenn of Starkville went to the Gettysburg reunion. He is known at home as brother Glenn, Deacon Glenn or as Ex-Sunday School Superintendent Glenn. He is as faithful to his church as he was to the Confederacy.

Of all the "blocs" which have come into existence to influence legislation and elect friends to office, the newest and perhaps most interesting is that made up of people on relief. There are enough of them now to form a considerable army and when they join forces for electing officials, well the jig's up. The campaign is on.

The Baptist Home Mission Society of New York has turned over to a newly selected board of trustees the property of Jackson College, which has been operated for many years as a school for negroes. We understand that there are six white people and seven negroes who constitute the new board. Most of the trustees are Baptists but two or three are members of other denominations. Among the white people on the board are Dr. J. W. Provine, Prof. W. F. Bond, Dr. H. M. King, Miss Frances Traylor and Judge Morgan Stevens. This school was offered to the white Baptists of Mississippi and to the Home Mission Board, but these did not see their way clear to support it financially. The Northern Baptist Home Mission Society felt it necessary to reduce their budget and cut off some institutions included in it. The present board of trustees is to be self-perpetuating, and agree to maintain the college as a school for negroes. We hope they may find some friends interested in the education of negroes who are able to contribute generously to it.

The jinriksha used in China and Japan was invented by a Baptist missionary to Japan in 1871, Jonathan Goble.

The mother of Dr. W. A. Sullivan of Natchez is in the Baptist Hospital in Jackson, with her life hanging in the balance.

Most people need to know the difference between recreation and dissipation. If you want to do some good, offer a prize for the best essay on that subject.

The revival at New Zion, Copiah County, will begin the second Sunday of July, with brother Bethune and brother Pinson assisting Pastor Petty.—Ann Clower.

Dr. W. T. Lowrey of Clinton is reported improving at the Baptist Hospital in Memphis. He has been president of the board of trustees since the hospital started.

Beer will make a man as drunk and as big a fool as whiskey will. I have seen it. You have seen it. Why stullify ourselves with an effort to compromise with conscience on this question?

Prof. J. R. Hitt of Mississippi College is reported resting well at the Mississippi Baptist Hospital in Jackson after a major operation. The people of Clinton hold him in high esteem and are praying for his complete recovery.

Evangelist S. E. Tull was last week in a revival meeting in Trenton, Tenn. He goes next to his home church at Hazlehurst to assist Pastor G. P. White. May tides of grace overflow them. In the past ten months brother Tull has been in 15 revivals in seven states.

The First Church of Clarksdale has launched a drive to pay off their \$14,000 debt which has been carried for a good many years. Good progress has already been made. And then the church will address itself to the building of an educational annex made necessary by the growth of their work.

We are in receipt of "Blue Mountain College News," number 7, gotten out by Mr. Frank Skilton in the interest of Christian education. It is well illustrated and is evidence of an intelligent appreciation of publicity, through printer's ink. We congratulate Blue Mountain on this among many evidences of an aggressive spirit which is devoted to one of the major interests in Christian work.

\$2,250,000,000. Do those figures mean anything to you? Read them this way, two billion, two hundred and fifty million dollars! That is what the American people spend annually for amusements. Did not Paul say something about people being lovers of pleasure rather than lovers of God? How is it at your house?

Law enforcement waits on the development of strong support in the moral sense of the people. Likewise the reading of the Baptist Record is dependent on the development of spiritual life in the church. And again moral sense and spiritual life are fostered and strengthened by law enforcement and by reading the Baptist Record.

On July 1 the Executive offices of the Baptist Brotherhood of the South were consolidated in Memphis. This change has involved certain adjustments in the Southwide organization which make it impracticable to complete the arrangements for the Conference at Ridgecrest on August 21-24. The conference has, therefore, been cancelled for this year.—L. H. Cook, Gen. Secy.

That was a tender and moving exhibition of generosity and patriotism given the world by the joint reunion of Federal and Confederate soldiers at Gettysburg Battlefield. Many will be glad that this was brought about even at this late year. There are no truer citizens of the United States today than the old Confederate veterans. There is no animosity in their hearts, and few of them ever had any. We may all well thank God at this evidence of unity in our country. Conscience was on both sides of that controversy and today all sections of the country are truly for the union of all the states and for one great country. There was war between England and Scotland, but they have long been united and the flag of Great Britain is made of the two old flags, the crosses of St. George and St. Andrew.

THE MINISTRY OF RECONCILIATION

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The ministry of reconciliation is no mere pious armchair reflection, nor is it simply a forensic pulpit debate. It is a gigantic undertaking affecting the holy and eternal God and a sinning race of wilful beings. Nor is it to be assumed that reconciliation concerns man alone in his relation to God. Such a view is forged out of ignorance of the invariable holiness of God. The Scriptures reveal that righteousness is the moral atmosphere of the kingdom of God and that governmentally the Ruler of the kingdom cannot tolerate that which defiles. He cannot therefore be just and justify the ungodly.

The Scriptures also reveal that when the Son of God took upon himself our humanity he did it so that in his infinite Person he might offer an infinite sacrifice for the sin of mankind. The union of Christ with the human race through the incarnation, his substitutionary death in the stead of all sinners, his resurrection bringing justification to all believers, makes reconciliation on the part of our holy God a possible and potent fact. Out of it comes regeneration of those who begin life anew in unhindered fellowship with God through Christ.

No man can be reconciled to God in the proper way until he has learned that God is reconciled to him; until he has learned something of the marvel and miracle of that divine grace, to be seen in the death and resurrection of Jesus Christ, through which God can justify the sinner without being unjust himself, and thereby can have mercy on him who deserves no mercy. The emphasis is on the word "can," for if Christ Jesus had not died for our sins and had not risen again for our justification we would be hopeless sinners still. Those who have received this mercy can sing the old hymn: "My God is reconciled; His pardoning voice I hear; He owns me for his child, I can no longer fear. With confidence I now draw nigh, And Father, Abba Father, cry."—Watchman-Examiner.

—BR—

DON'T ABDICATE

—O—

It is about time now for the pressure to begin to be brought on our Baptist churches and their pastors to have union services in our cities and towns and in some rural communities during the summer months. We are at a loss to understand why it can be helpful to have union services during the summer months and not be helpful during the winter months. We are at a further loss to know why it is not just as helpful to have union Sunday school services and union Training Union services as it is to have union preaching services. We are convinced that many of our preachers are letting the ground slip away from under themselves when they allow the preaching hour to be combined with that of other denominations. Our Sunday school and Training Union groups are making every effort they can to build their work around the preaching hour in our churches and to make the Sunday school hour head up in the eleven o'clock worship service and the Training Union hour in the evening worship services. All these efforts go to naught and the pivotal place of the preaching service is destroyed when we go to union services for that hour. We are more and more convinced that our preachers do not preach enough and instead of planning to decrease the amount of preaching they are doing they ought to plan to increase it. The pulpit is the preacher's throne and he ought never to abdicate it. Furthermore, he ought to expect every member of his church to support the pulpit with his prayers and presence. A Baptist church ought to be like a well regulated family and every member ought to be ready to do his part. Of course, the pastor is the leader, the God-called leader, and when he abdicates his leadership confusion results.—E. Godbold in Word and Way.

—BR—

Students at the Louisville Seminary during the past year preached 17,000 sermons and reported 5,000 professions of faith.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

We have received from W. M. U. Literature Department a new Personal Service playlet. These will be sent free to any Personal Service Chairman who use it. It is a demonstration of a regular monthly Personal Service Committee meeting. The first scene portrays the meeting in which they discuss plans for the next month's work and make assignments.

The next scene looks in on the circle meeting where the individual assignments are being made and the third scene represents these same women in their next circle meeting reporting on the assignments given at the previous meeting.

The title of the playlet is "Personal Service in Action."

—o—

The following is a letter in part from a Margaret Fund student to our State Chairman, Mrs. D. M. Nelson.

"I can hardly realize that I am now an alumna of Blue Mountain College. As I left there was, of course, a tinge of sadness in my heart, and yet I am deeply grateful for each moment spent there. I can truly count those four years among the very happiest years of my life.

"As I have left Mississippi now, I want to express to you, as Margaret Fund Chairman, my personal appreciation for the Baptist women of that state. Really, they have been lovelier to me than I could ever have anticipated. My college years have been made brighter and richer far by the interest, love-gifts, and prayers of you dear friends. Truly, you have challenged the very best that is in me, and I thank God for you!

I am at my sister's in South Carolina now, but am leaving for Ridgecrest tomorrow. I am looking forward to another summer in 'The Land of the Sky.' Next year, if my present plans materialize, I shall attend the W. M. U. Training School at Louisville, Ky. But wherever I may be, as I enter yet further training for greater usefulness for the Master, I shall neither forget the four years that has been my privilege to spend in Mississippi, nor shall I forget all of you who have inspired me to strive always for those things which are highest and best.

May God bless you always, and make you the blessing to others that you have been to me!

With love love in Him.

—Theresa Anderson.

—o—

OUR FATHER'S HOUSE

(Devotional used at State Convention)

By Mrs. O'Bannon

We come to our State Convention with the fragrance of our season of prayer yet around us—the sweet odor of the rose of Sharon. How fitting the Convention theme "Glory to God in the Highest!" With John on Patmos we sing the glory song, "Unto Him who loved us and washed us from our sins, in His own Blood, and hath made us kings and priests unto God and his Father, be glory and dominion forever and ever.—Amen." We should learn the glory song while we are on earth, for we will sing it up there through all the ages of eternity.

When Jesus was on earth He talked about that place of Glory from whence He had come; where He had spent the then eternities; He called it "The Father's House." There, the Father's love and the Father's glory had been upon Him, before the world was. As we try to think of that glory, our finite minds just cannot conceive of the joy and praise and glory, when the morning stars sang together, and the sons of God, the holy angels, clapped their hands for joy! Yet,

that glory was seen by the prophets of old; God's own glory overshadowed Job, when His voice spoke from the whirlwind; some of the apostles saw it on the Mount of Transfiguration; Saul was blinded by it on the Damascus road; O how it shone on Bethlehem's field that night, and on Patmos for the Revelation!

Our ever blessed Lord, is the Lord of Glory. Right now He is the Man in Glory. When He died on the Cross, Peter says, "God raised Him up from the grave, and gave Him glory." This morning I see a Man at God's right hand,
Upon the throne of God;
And there in sevenfold light I see
The sevenfold sprinkled Blood.

I look upon that glorious man
On that bloodsprinkled Throne;
I know He sits there for me,
The glory is my own.

Now, that One, from the Heart of Love, gave me the most wonderful promise of all promises. It comes to our hearts this morning, over the centuries, just as warm and changeless, as when He uttered it in the upper room that night: "Let not your hearts be troubled * * * In my Father's House are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

For a few moments we want to remember some thoughts we have read here and there, through the years, and because they were so wonderful we stored them in memory's room. We bring them out now to cheer our hearts once more.

Isn't it true that the thoughts of the Father's House is a cure for the troubled soul? Have you read the story of the ship on the ocean one night, towing a great barge? An awful storm arose; the captain and his crew had to leave the ship and take to a smaller boat. All night the storm raged in its intensity. Every moment their lives were about to be lost, but very early in the morning, they were rescued by a passing steamer. The captain said that all that kept their arms from giving out, that kept them from sinking in despair was that in the distance they could see the lights of home. Today as the storms of life beset us, and the waves of care almost engulf us, Jesus says, "Let not your heart be troubled." So, in these days "when men's hearts are failing them for fear" and all the nations are rising against nations, the true church, the Bride of Christ, looks up and through the darkness we see the lights of home.

Where is this home? Jesus says "I go to the Father." It is a place where God is. We know there are hosts of so called Christians who say that heaven is a state, but God's Word is so clear about it. We read the word heaven, in the plural in the Old Testament. It says "God created the heavens and the earth." His Word says there are three heavens, and astronomy agrees. These astronomers call the first heaven which surrounds our world the "stratosphere." The sec-



Mrs. D. M. Nelson, State Margaret Chairman and Two Margaret Fund Students.

ond heaven is the heaven which the astrologers explore with the great eyes of the great telescopes. As they sweep the heavens they bring the truth of its overwhelming grandeur. There are myriads of suns, whole solar systems, stars of every magnitude; comets circling with never failing precision arriving exactly on time, though some of their circuits cover more than one hundred years. Everything in this wonderful heaven moves by clockwork of unfailing perfection, and in perfect harmony with every other stupendous body. Now why have I said all of that? To say this—above that second heaven there is the third heaven spoken of in the Bible, where this moment, the eternal God, our Father, dwells in His own glory. "His glory is above the heavens."

It thrills our hearts that astronomy knows this place is there—they call it the "Heart of the Universe." We read from the American Philosophical Society when it met in Philadelphia two years ago, some things that brought to our hearts a joy too deep for words. Dr. Harlow Shapley, director of the Harvard University, was there and he with others just as eminent, agreed with Dr. Joel Stebbins of Washburn Observatory, and professor of astronomy at the University of Wisconsin. Dr. Stebbins told of his efforts at Mt. Wilson, California, Observatory, to penetrate space in the direction of the heart of the universe. He said the density of the intervening clouds of dark matter in space is so great he did not think any telescope, of any inches, would penetrate. He went into a lot of things about stars a thousand times as bright as our sun, and measuring the amount of light absorbed by the black clouds of space; none of which I understood, but praise the Lord we could understand this: There is an opening into the heart of the universe, which we know is the third heaven of the Bible, where God is. This opening has been located in a certain constellation, where there are clouds and clouds of stars, making it the most brilliant section; but the heart of the galaxy is hidden behind dark black clouds, which lie beyond these visible clouds of stars. How passing wonderful these things are, yet they were sung by the Psalmist three thousand years ago.

(Continued next week)

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East Mississippi Department

By R. L. BRELAND

After an enforced absence of
many weeks from these columns I
am bringing a short statement
again. Disease caught me unex-
pected and for ten weeks I have
been occupying a room in Grenada
Hospital. I will be here for an in-
definite period yet which I trust
will not be long.

The kindness of my friends from
all parts of the state and from
other states has been a wonderful
inspiration and help. During these
long, hot days of confinement, cards,
letters, visitors, many score, came
bringing comfort, good wishes, pray-
ers. How I thank you!

Grenada Hospital is one of the
finest little hospitals anywhere; no
special advertisement. Doctors, nur-
ses and employees do service with
a smile. It is full all the time. Not
one of the fifteen nurses smokes. To
me that is a fine advertisement.

God has a purpose in all His
dealings with His servants. So I
have no word of complaint. God
did not make me sick. Sin did that.
He permitted it and then He healed
me. He has been real and precious
to me all the way, almost visibly
present at times. I praise His holy
name for His wonderful goodness
to His unworthy servant.

The members of my churches have
been wonderfully thoughtful, kind
and helpful. No better people live.
My preacher brothers have been
thoughtful and offered to help any
way. Brethren C. H. Ellard and N.
B. Saucier looked after my church
appointments.

I need your prayers. May the
Lord bless you all.

Pastor Ray had Rev. G. E. Wiley
of Grenada with him in a good
meeting at Holcomb last week.

Rev. M. E. (Otis) Perry is just
closing out a ten days meeting at
Coffeeville. His work as an evange-
list is well spoken of by members
of the church.

Sorry to notice in the papers that

Rev. W. R. Storie, pastor of Sardis
Baptist Church, was in the Baptist
Hospital at Memphis. Trust this
good pastor will soon be well and
back on his field of labor for his
Master.

The tragic death of Mrs. Boat-
wright of near Holly Springs in an
automobile accident some days ago
was regretted. She was 85 years
old, one of our good women. She
was the mother of the wife of Rev.
F. Z. Huffstatler who lives near
Grenada.

Rev. P. C. Barnett of Castor, La.,
writes that his field of work is get-
ting along nicely. Brother Barnett
is a native of our state and one of
our good preachers. He has been in
other states long enough now. Some
good field back home would do well
to bring him back.

Rev. John R. Breland of Jackson,
La., will do the preaching in the
meeting of Coldwater Baptist
church, Neshoba County, next week.
He is a native of that community.
Sorry to learn that two of the best
members of that church are in poor
health: Brother B. E. Turner, Sun-
day school superintendent, and Mrs.
Cooper, wife of Deacon T. J. Coop-
er. May they soon recover.

TWO EXTREMES AND A HAPPY MEDIUM

In the education of girls there
are two extremes and a happy me-
dium. One extreme is in the isolated
school for girls where the only so-
cial life the students have is among
themselves, or in an occasional so-
cial with an overwhelmingly large
proportion of girls. Young women
need social development while they
develop in other lines. They need
the joy and pleasure and diversion
that comes with proper social con-
tacts. They need wide acquaintance
with young men of high type who
have character and ambition. Stu-
dents in an isolated school for girls
miss much of the joy and profit
that should come during college
days.

The Other Extreme

Girls in a "co-ed" institution also
lose in many ways. They are faced
with more temptations, and they
have fewer opportunities to win
honors. Class officers, editors of
annuals and papers, officers of lit-
erary societies, dramatic and glee
clubs, etc., and other positions of
honor and experience are usually
filled by boys. A girl has a much
better chance at training in leader-
ship if she attends a college for
girls.

In one of the extremes there is
a lack of social life, and the other
the distractions are entirely too
great.

The Happy Medium

At Clinton is found the happy
medium, ideal social life without
objectionable features. Two colleges
which are mutually helpful, one for
young men and one for young wom-
en, religious opportunities which are
unsurpassed, a location in a cul-
tured college center near the state
capital, and contacts with many
prominent Christian leaders.

Hillman offers the advantages of
both a co-ed school and a school
for girls without the disadvantages

of either. It offers the happy
medium.

—By M. P. L. Berry.

THE BLOOD TEST

There has been and is now many
imitations of the gospel of Christ,
and those who believe and preach
an imitation of the gospel are min-
isters of Satan. II Cor. 11:13-15:
"For such are false apostles, de-
ceitful workers, transforming them-
selves into the apostles of Christ.
And no marvel; for Satan himself is
transformed into an angel of light.
Therefore it is no great thing if
his ministers also be transformed
as the ministers of righteousness."

From the days of the apostles,
the devil has been sowing the seed
of a perverted gospel, through his
ministers, who are themselves de-
ceived by the devil, into believing
that they are preaching the gospel
of Christ.

This being true, it is important
for us to be able to distinguish be-
tween a true gospel preacher, and
an imitator; and the best test is
the blood test. Lev. 17:11: "For
the life of the flesh is the blood:
and I have given it to you upon
the altar to make an atonement for
your souls: for it is the blood that
maketh an atonement for the soul."
Also, Heb. 9:22: "And without
shedding of blood is no remission."

A true minister of the Lord Jesus
Christ preaches blood redemption,
and that is one doctrine that the
devil hates.

When a man preaches that God
was reconciled by the death of His
Son, and that we are "justified free-
ly by His grace through the redemp-
tion that is in Christ Jesus: whom
God hath set forth to be a propitia-
tion through faith in His blood,"
then we may be sure that he is not
—by any means—a minister of
Satan, but a true minister of Jesus
Christ. For, a man can not preach
blood redemption unless he believes
in the Deity and Virgin birth of
Christ: for if He was not God man-
ifested in the flesh His blood would
have no power to redeem.

Also, a man can not preach blood
redemption unless he believes that
"Christ died for our sins according
to the scriptures; and that He was
buried, and that He rose again the
third day according to the scrip-
tures."

And when blood redemption is
preached, as a complete redemption,
by grace through faith alone in

Christ: not of works, or merit, or
church membership, or rituals, or
ordinances, or adherence to any set
of rules, or laws, then the whole
gospel of Christ is preached, and
nothing added thereto. We may be
sure that such a preacher is a
true minister of the gospel of our
Lord Jesus Christ.

But not so with the ministers of
Satan, for they preach only an imi-
tation of the gospel. They may re-
fer to the blood of Jesus as a
martyr's blood. They may even
preach that the blood of Christ is
partly essential, but they will deny
the power of the blood to make
complete and full redemption for the
sinner who is saved by grace, jus-
tified by faith and redeemed by the
precious blood of Christ.

The blood test is a sure test.

Watch what they preach about
the blood for a sure test between a
genuine true minister of Christ, and
an imitator, who is a minister of
Satan transformed as a minister
of righteousness.

—J. E. Heath

S. S. ATTENDANCE JULY 3, 1938	
Jackson, First Church	827
Jackson, Calvary Church	774
Jackson, Griffith Church	490
Jackson, Davis Church	177
Jackson, Parkway Church	150
Jackson, Northside Church	102
Clinton Church	206
Crystal Springs Church	278
Gooden Lake Church (6/26)	96

B. T. U. ATTENDANCE JULY 3	
Jackson, First Church	110
Jackson, Calvary Church	119
Jackson, Griffith Church	178
Jackson, Northside Church	34
Jackson, Davis Church	64
Crystal Springs Church	93

TO LAUREL HILL CHURCH (Neshoba County)

Beginning this week, the Baptist
Record comes to you each week.
Read it and you will know more
about Baptists at home and abroad.

Your pastor appreciates your
adopting the EVERY FAMILY
Plan and pledges you his best sup-
port.—H. D. Hawkins, Pastor.

A man sitting in a park with his
dog fell into conversation with a
dear old lady, who eventually ask-
ed what breed the dog was.

"Spaniel!" he said.

"My!" said the old lady, isn't it
a good thing he isn't over there
now?"

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Sunday School Lesson

Prepared by
By Hight C. Moore

For July 7, 1938
Notes Analytical and Expository

1. The Request of Caleb manifested the devotion of faith. It seems to have been the Gilgal located in central Palestine which was the headquarters of Joshua during the allotment of territory among the tribes. When Caleb who was evidently much beloved and justly popular appeared before Joshua to make his request he was accompanied by the leading men of the tribe of Judah. The entire scene hinges upon faith. (1) The profession of faith had been made long ago by Caleb. He seems to have been of foreign extraction. He may have belonged to the "mixed multitude" (Ex. 12:38), which came out of Egypt with Israel or joined it in the wilderness. At any rate he was associated with the tribe of Judah and attained high recognition for his loyalty to Jehovah and to Israel. (2) The verification of faith was recalled in the promise of long life made to Joshua and Caleb at Kadesh-barnea. The cowardly spies had died at once by plague and the craven warriors who shrank from attack had all passed away. Only Caleb and Joshua remained to enter Canaan and occupy their place in the Promised Land. (3) The skill of faith had been shown during the reconnoitering expedition of Caleb and his associates when they spied out the land as the future home of their people. (4) The obedience of faith was illustrated by Caleb who followed Jehovah with loyal spirit and unvarying fidelity. (5) The sincerity of faith appeared in the true report of the two faithful spies. He spoke out of his heart without duplicity or tinge of insincerity. (6) The courage of faith was shown in Caleb's counsel to go up at once from Kadesh-barnea and possess the land for even then they were well able to overcome it. (7) The patience of faith appeared in the long wait of Caleb and Joshua for the final entrance into Canaan. They relied upon the promise and with patience they waited for its fulfillment. (8) The vigor of faith is finely exhibited in Caleb who was virile and victorious at eighty-five. He had lived a temperate life. He had kept his body, mind, and soul at their best. At forty he had performed difficult scout duty. For thirty-eight years he had wrought with Israel in the wilderness. For the past seven years he had done his part in the conquest of Canaan. At eighty-five he was ready for yet harder tasks. (9) The unselfishness of faith is seen in the choice of Caleb which was in striking contrast to that of Lot long before. He sought no easy place. (10) The task of faith had in it a challenge appealing to Caleb. He called for the hill country of Hebron. Indeed he had explored it as a spy and had been granted it for forty-five years. Here Abraham had resided long

ago. Now it was the abode of the giants and a most war-like city. But Caleb's faith was equal to his task. (11) The outlook of faith embraced the certainty of victory. Jehovah would be with him so that the giant chief in his mountain fastnesses could not withstand the attack of courage. (12) The influence of faith appears in the effect which Caleb's request had upon his own compatriots at the time and upon all courageous hearts to this day.

2. The Reward of Caleb recognized the devotion of courage. Already he had received a part of the possession which came to him through faith. He had long life, when others had fallen long ago. He had great strength which made him physically as fit at eighty-five as he was at forty. He had a good name among the chosen people. He had the satisfaction of having rendered great service. He had seen his faith confirmed and hopes realized for Israel. Now he has an additional award. (1) The blessing of Joshua was bestowed upon him heartily in the presence of leading men of his tribe and country. (2) The gift of Hebron was cheerfully made to him as he requested and as he had been promised long ago. (3) The recognition of his character and service must have been gratifying to him, for his request was granted on moral and spiritual even more than political and military grounds. (4) The victory over the city of his choice came in the fullness of time. God was with him in the onslaught. The three giant sons of Anak fell before him. Brave men stood by his side. The stronghold of Debir was taken by his daughter's suitor. The city named for one of its pagan conquerors was again given the name hallowed by memories of Abraham, the progenitor of the Hebrew people. (5) The era of peace followed the destruction of the Anakim and the capture of a Canaanitish stronghold struck terror to the heart of every foe and insured a period of peace for the tribes of Israel.

The Lesson of the Lesson

Serve God with Lifetime Devotion

(1) Devotion to God. "I wholly followed Jehovah my God." Follow him in heart. Follow him in thought. Follow him in deed. Follow him in every relation of life. Follow him all the time. Get others to follow him.

(2) Devotion to God's Word. "Jehovah spake" (occurs five times in verses 6, 10, 12). He speaks so that we can hear. But we must be in hearing distance and in hearing attitude. And we must hear with a view to knowledge and action. Listen, therefore, to his word of command. Treasure his word of promise. Transmit his word of warning to the world.

(3) Devotion to God's Servants. "Moses—Joshua." Caleb carried out the wishes of the great Law-giver. He proved his faithfulness in that critical hour at Kadesh-barnea. He was faithful also to Joshua the great general. A man in the second place needs to be loyal to the man in the first place.

(4) Devotion to God's Cause. "Sent me—to spy out the land." Caleb had a difficult and dangerous

task. But he performed it with skill and fidelity. And he did it because it was his high religious as well as civic and patriotic duty. It was the cause of God and therefore deserving of his best.

(5) Devotion to God's People. "My brethren—made the heart of the people melt." Could Caleb and Joshua ever forget the report of the ten spies who shocked the Hebrew host into consternation and cowardice? Did they think they were saving their people by not advising the immediate invasion of Canaan? On the contrary, Caleb and Joshua alone were faithful to God's people in the crisis at Kadesh-barnea.

(6) Devotion in Heart. "As it was in my heart." That is the seat and the source of all right action. Feel right toward others, and you will act right toward them. Be devoted to the cause of Christ, and you will live a devout life.

(7) Devotion in Word. "I brought him word again." It was not the word brought by his brethren. But it was the word of truth. Therefore Caleb must utter it though it would put him in a hopeless minority and invite the anger of his people almost to the point of stoning. Speak the truth no matter what others may speak. Be faithful in word, although antagonism is aroused.

(8) Devotion in Deed. "My strength now, for war, and to go out and come in." Think of Caleb robust, vigorous, forward-looking at eighty-five! He did not belong on the shelf but in the center of great activities. He would not depend upon faithfulness in the past, but was ready for the future.

(9) Devotion in Aim. "Give me

this hill-country, whereof Jehovah spake." It is well to aim high. It is better to aim at a difficult, challenging, and worthy goal. But it is even more important to adjust our aims to the divine will. What Jehovah speaks concerning us ought to occupy the largest place in our program.

(10) Devotion in Achievement. "Hebron became the inheritance of Caleb—And the land had rest from war." So Caleb received his reward. And the reward was in the nature of a new and greater responsibility. But he discharged it with credit and success. So his country had peace and he left the world better than he found it.

—BR—
"Hello! Hello! This is Smith, Smith and Smith, lawyers."

"Oh, yes! Good morning, good morning, good morning."—Ex.

—BR—
"Are you going any farther west?"

"I planned to," said the foreign visitor. "Is there any danger from Indians?"

"Not if you keep out of the way of their motor cars."—Ex.

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Sunday School Dept.

E. C. WILLIAMS, Secretary
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MISS RUBY TAYLOR, Elementary Secy.

More Vacation School Reports

The Vacation Bible school reports are coming in from every direction now and the end is no where in sight yet. We hope soon to give in this column a list of all the schools reported in the state. Be sure and get your report in just as soon as your school closes so that it may also be included in the group.

This promises to be a great year for the vacation schools, and many have passed the 1937 mark in attendance. This comment came from a country church where the first school was held this year: "The people of the community were delighted with the work. Many expressed their thanks that the church could have the school."

One pastor said: "Though not the largest, yet in many ways one of the most satisfactory schools yet conducted. Our attendance grew to the end, the last day giving the largest attendance of all. There was sustained and growing interest down to the last moment of commencement."

Another pastor said: "Our largest enrollment yet; a sustained interest; pupils more reverent in worship; fine commencement program; unusually good handcraft exhibit."

It is still not too late by any means to have a school, and if any church will do so, the Sunday School Department will lend the books free if the church needs this help, and will also furnish a worker to direct the school in churches that have never had one.

Ridgecrest

The week of July 17-22 is Sunday School Week at Ridgecrest. Possibly the greatest crowd that has ever attended Ridgecrest for this particular work will do so this year.

In addition to enlarged facilities in the way of physical equipment that makes possible the caring for many more people than heretofore, the Sunday School Board has made possible for every regular and approved state worker in the entire South to attend that week. These, together with scores of pastors, superintendents, department officers, class officers, general workers, teachers, associational leaders, and others, give fair promise of breaking all previous attendance records.

We want as many of our Mississippi people as possible to get the benefit of all these good things. If a sufficient number want it, a bus can be arranged for that will not exceed six or seven dollars for the round trip for transportation. Room and meals there range from \$1.50 to \$2.00 per day.

If interested, write us. Or, just plan your own trip and make it a fine vacation time and get the combination.

—BR—

Visitor: "Is this village lighted by electricity?"

Yokel: "Only when there's a thunderstorm."—Pearson's.



MAJOR R. G. SAXON
Supt. Baptist S. S., Meadville

—O—

Major R. G. Saxon is the faithful and efficient superintendent of the Meadville Baptist Sunday school. He has occupied this place of leadership for 17 years, and has won a place in the hearts of our people. The Sunday school attendance at present is the largest we have had for several years. Under his leadership we are running a truck each Sunday bringing young and old from the rural section that surround our town, and the results have proven the wisdom of this undertaking. Brother Saxon is a busy man; he owns and runs an up-to-date barber shop in Meadville; he is also commanding officer of the First Battalion, 155th Infantry Regiment of the Mississippi National Guard, and is rated among the outstanding officers of the state. We are proud of our superintendent and trust that we will be spared his faithful leadership many more years.

—BR—



MRS. O. V. LEE
Treasurer, Franklin Association

—O—

Mrs. O. V. Lee is our faithful and efficient treasurer of the Franklin Association.

—BR—

Teacher: "Now tell me what were the thoughts that passed through Sir Isaac Newton's mind when the apple fell on his head?"

Boy: "I guess he felt glad that it wasn't a brick."—Ex.



S. L. MIDDLETON, Supt.
Baptist S. S., Roxie

—O—

Mr. S. L. Middleton is our faithful and efficient superintendent of the Roxie Baptist Sunday school. He has occupied this place of leadership for the past 25 years. No more loyal soul can be found anywhere, and eternity alone can disclose what he has meant to the people of this community. He is always on the job for every service of his church. He is a business man, but never allows his business to interfere with his work for the Master. May it please the Lord to spare him to us for many more years is the wish of all who have come in contact with this consecrated man.

—BR—

BUDE HIGH SCHOOL

—O—

Bude was made a separate school district in 1913 and the first school building was erected. The first school session opened September 1913 with two faculty members: Mr. Carey Young principal, and Miss Minnie Lee Turnipseed primary. The next session the faculty was increased to six members and Miss Mary Cook served as superintendent.

The first class of five members graduated in 1916. The next year the course was changed from an eleven grade to a twelve grade school. The enrollment increased so rapidly that in 1923 an additional

four room building was constructed for the primary grades. More teachers were added as the enrollment increased until twelve were employed.

This year's class has the first member to graduate who is a child of a former graduate or the first grandchild of the school.

The faculty of the school for the session 1937-38 was: A. Y. Keith, superintendent; R. C. Tate, coach; Misses Christine Martin, Ruth Smith, Mary Lee Cooper, Nan Dawkins, Rita Hughes, Lavada Smith, Elizabeth Mullins, and Mrs. G. P. Tumlin, music.

—BR—

Rev. Henry L. Chisolm, Belzoni, Miss., filled the pulpit of the Gooden Lake Baptist Church Sunday, June 26, in the absence of Pastor Carmon Savelle. He spoke on "The Holy Spirit and the Sinner" at the morning service and "The Temptations of Jesus and Their Importance To Us" at the evening hour. There was a large attendance at both services.

—BR—

The teacher had recited "The Landing of the Pilgrims." Then she requested each pupil to draw from his or her imagination a picture of Plymouth Rock. Most of them went to work at once, but one little fellow hesitated, and at length raised his hand. "Well, Willie, what is it," asked the teacher. "Please, ma'am, do you want us to draw a hen or a rooster?"

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Messages particularly to young people, but they make their appeal to older people still young in spirit. The volume is a timely one, containing such subjects as "What is Your Life?", "Roaming to the Rim of Ruin," and "Youth and Yokes."

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Choice sermons on subjects of vital interest today, a number for special occasions—Mother's Day, Armistice Day, Commencement, Christmas, and so forth.

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JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Send all communications to Mrs. Frances L. Steele, Clinton, Miss.)

My dear children,

How are the Daily Vacation Bible schools? Have you had yours yet, and did you have "commencement"? I went to the "commencement" exercises of one last Sunday night. And did the program hold everybody's interest? I should say it did! And how those papas and mammas did beam with pride! They all, from the tiniest beginners, through the primary, junior and tall intermediates, gave the salutes to our country's flag, the Christian flag, and the Bible. Each department sang, or gave Bible verses and facts, or had a sword drill, or in some way gave account of what they had learned. You should have seen that sword drill. Some of those juniors found the reference immediately after they were told to "charge." It is a great thing to learn to use the Bible with ease and exactness. One man said that the boys and girls in that Bible school learned more in that two weeks than he had learned in forty years. The exhibit of their handwork was excellent. They had everything from sunbonnets to magazine racks, including doll beds, pin cushions, chests, waste paper baskets, writing pads, aprons, door stops, "an' everything."

Two members of our children's circle, Wahwee and Jacqueline Warren, were there and had a part in the beginner's program. They were dressed just alike, but they aren't twins. As soon as I saw them, although I had never seen them before, I was almost sure I knew who they were. Another little girl, though much larger than they, told me after the program that she was going to join our circle too. I hope she sees this and gets her pen and writes immediately.

Our letters this week include one from the Liberty Hill Woman's Missionary Society with a gift of two dollars to our memorial. Miss Juanita McCullar, the secretary, is the spokesman for all. We think this was a gracious thing for these ladies to do.

John Donell Bush writes one of the newest letters that we have had in a long time—and sends a contribution besides. If I were grading him in school he would certainly make an A+.

A letter from the Busy Bee class in the junior department of the Magee Baptist Church is quite interesting too. Knowing these girls personally I believe Busy Bee is a very appropriate name for this lively bunch! Their part in the memorial is appreciated.

Ann Lipsey writes from down in Florida and speaks of crepe paper dolls, oranges, the baby, the hedge, the rain, and the orphanage. Now you know all of that is bound to be interesting.

With love,
Mrs. Frances Steele

BIBLE STUDY

Prov. 15:1—A soft answer turneth away wrath: but grievous words stir up anger.

While David was hiding from King Saul who was trying to kill him, he went down to the wilderness of Paran. In that country was a very rich man, Nabal. Nabal had three thousand sheep and a thousand goats. He was a rude, selfish man, but his wife Abigail was a gracious woman with a heap of good sense. One day, Nabal went to Carmel with some of his servants to shear the sheep. David heard of it and sent ten of the young men with him to go up and greet Nabal and ask him for some food. Now David and his men had been kind to Nabal's servants in the wilderness and

David felt that he had a right to make this request. They did as they were sent to do but Nabal answered roughly, saying "Who is David? There are plenty of servants these days who have run away from their masters and are hiding in the wilderness. Shall I take the bread and meat that I have for my shearers and give it to someone I know nothing about?" And he refused to give them anything. The young men returned with the answer to David. David was very angry and vowed to punish Nabal. He told four hundred of his young men to gird on their swords and he girded on his. They started on their way to Nabal's house.

However, one of the shepherds who heard Nabal's unkind words to David's messengers ran to tell Abigail. He told her that unless she did something quickly that David would come and destroy them. Abigail hurried and took two hundred loaves of bread, two bottles of wine, five dressed sheep, five measures of parched corn, one hundred clusters of raisins, two hundred cakes of figs, and put them on mules. She told her young men to go before her with these and she would follow.

She met David in a shady place on a hill. When she saw David she got down off her mule and bowed down with her face to the ground and said "Hear me, I pray, and do not mind the evil words which Nabal has spoken. Accept the gift which my young men bring." Then she said that the Lord would surely save him from the hands of Saul and make him king as He had promised, and that when that time came to pass he would be grateful to her for saving him from shedding blood. David listened to her and when she had finished speaking, thanked her for her good advice because she had prevented him in his anger from killing Nabal. He took the present which she brought, spoke kindly to her and sent her safely home. He and his men went back to their camp.

It is interesting to know that later after Nabal's death that this wise and beautiful woman became David's wife.

Pope, Miss.,
June 23, 1938.

Dear Mrs. Steele,
Inclosed you will find two dollars (\$2.00) from Liberty Hill Woman's Missionary Society of Panola County.

We are sending this for the Julia T. Lipsey memorial. We are glad to send this and wish we could send more.

Very truly yours,
Juanita McCullar,
Secretary-Treasurer.

Miss McCullar, we are grateful to you and the other members of the Liberty Hill society for this addition to the memorial and for your interest in our work. Thank you.—F. L. S.

Harrisville, Miss.,
June 22, 1938.

Dear Mrs. Steele,
I am five years old. I live at Clinton, so my daddy can go to school. He is a preacher.

I enjoy going to Sunday school, and Sunbeams.

We are staying with Papa Bush some during the summer. My daddy caught me a little rabbit in the field yesterday. I am so proud of him, and feed him collards and lettuce.

I have a little sister fourteen months old. Her name is Elizabeth Anne.

I am sending 10 cents for the orphanage.

Your friend,
John Donell Bush

I know you are having a fine summer at Papa Bush's, John Donell. All the boys and girls I know like to go to grandma's or grandpa's house. Thank you for the money for the orphanage.—F. L. S.

Magee, Miss.,
June 27, 1938.

Dear Mrs. Steele,
We are the ten year girls in the junior department. The name of our class is Busy Bees.

We are glad to have a small part in the memorial for your mother. We are enclosing fifty cents.

Your friends,
—Nellie Sue Knight, Mary Ellen Slay, Mary Burns, Mary Virginia Butler, Jackie Everett, Carolyn Ware, Margaret Myrick, Willie Grace Horn, and Nell Grubbs.

Thank you, Busy Bees! That is much shorter than saying, "Thank you, Nellie Sue, Mary Ellen, Mary, Mary Virginia, Jackie, Carolyn, Margaret, Willie Grace and Nell," isn't it? But there, I went ahead and did it anyhow! Thank you everyone.—F. L. S.

426 North Clara,
De Land, Florida,
June 28, 1938.

Dear Auntie Sister,
Jeannie and I have been making crepe paper dolls. Mother bought us a book which tells how to make them. We tied the crepe paper together with small wire. Then we braided the arms and legs. Now we have to dress them. It has been rainy for the last few days, but we don't mind for it makes the orange trees grow. The rain makes the grass green, it was all dry before. The hedge has grown so that they had to be cut. A negro man came this morning to trim it, and when he got about half way through it started raining again.

Laura Kate is five months old now. This rainy weather agrees with her. Every morning she wakes up cooing and discovering her toes. I will write again soon.

Love,
Ann Lipsey

P. S.—I am sending my dime for the orphanage.

Ann, I should like to see those crepe paper dolls. It is fun making things, isn't it? I know Laura Kate learns new cute things to do every day. Thank you for your help on our orphanage fund. I'm glad you said you would write again soon.—F. L. S.

ANSWER TO LAST WEEK'S PUZZLE

The first letters of each verse when placed together in the order given spelled **INDEPENDENCE DAY**.

PUZZLE

Fill in the blanks in the Bible quotations below with articles of wearing apparel.

1. Put off thy from off thy feet, for the place whereon thou standest is holy ground.
2. His mother made him a little and brought it to him from year to year.
3. The father said to his servants, "Bring forth the best and put it on him."
4. And the same John had his of camel's hair, and a leather about his loins.
5. And thou shalt make them

linen to cover their nakedness.

6. Until Moses had done speaking with them he put a on his face.

7. And when the king came in to see the guests, he saw there a man which had not on a wedding

8. And for Aaron's sons thou shalt make and thou shalt make for them and shalt thou make for them.

9. And if any will sue thee at the law, and take away thy let him have thy also.

10. But he shod with and put not on two coats.

(Suggestion: If you find number five and number eight hard, look in the latter part of the twenty-eighth chapter of Exodus for help.)

—BR—

FROM WINNFELD, LA.

Please allow me a little space in the Record to express my very sincere appreciation to you for the good paper you are giving Mississippi Baptists, and to say a word concerning our work in Winnfield.

The Record's weekly visits to our home are greatly appreciated. I feel that I could not afford to do without it. Through it I am able to keep more or less in touch with the work and the workers in my native state. It gets better as the years pass. Mississippi Baptists are to be congratulated on the good paper you are giving them. I thank God for the paper and the editor. May God's best blessings be and abide upon both.

The Lord's favor continues to abide upon the First Church, Winnfield. We closed the first half of the year with all current bills paid and our organizations making progress. We had sixteen additions to the church in June—nine of them on confession of faith.

We dedicated our O. K. Allen memorial organ and baptistry last Sunday afternoon with appropriate ceremonies. Dr. Dodd of the Shreveport First Baptist Church delivered the dedication sermon. I baptized nine at the close of the services, among them the youngest child of Governor and Mrs. O. E. Allen, both of whom have now gone to the Father's house above.

Blessings on you and the great Baptist host of Mississippi.

Cordially yours,
B. C. Land

P. S.—Evangelism sweeping our state as never before. Dr. Knight proving great blessing to us. Two other churches in Winnfield had great revivals recently—one had 22 additions and the other 52.

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After prayerful planning we announce our new **Beginners' Manuals** as a welcome addition to the **ALL BIBLE GRADED SERIES** of Sunday School Lessons. Ready Sept. 1, 1938

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Thursday, July 7, 1938

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. JACKSON, MISS.

District Conventions Prove Great Blessing

Three weeks of mountain top experiences for the State Training Union workers, and one day each for those who had the privilege of attending one of the conventions. God richly blessed the work of our hands and we feel that our Baptist host is stronger because of these days of fellowship together.

Reporting on the last two weeks—you have already read about the first week—For these two weeks we had brother L. C. Smith, missionary to the French speaking people of Louisiana, as our inspirational speaker. We feel that his coming was of the Lord and those who heard him will agree that he is a man of God. Numbers of our young people surrendered for life service for the Master as the challenge was given for them to surrender their life to Him who had saved their soul. We came to the last meeting with sadness because the party of six, who had traveled together for the two weeks had to separate, but we went our way thanking God for the privilege of those days of fellowship and service together.

The leaders for the convention held from June 20 through July 1st were: District 6, President, Harmon McGill, Iuka; Vice-President, Carmen Sharp, Corinth; Secretary, Miss Louise Smith, Rienzi; Leader, Miss Pertine Tucker, Tupelo. Harrisburg invited the convention to be their guest in 1939. District 7, President, L. O. Cummings, Pheba; Vice-President, A. E. Scott, Aberdeen; Secretary, Miss Lois Tyler, Bruce; Leader, Mrs. Erlene Stone, Okolona. The 1939 meeting will be in Okolona. District 8, President, Rev. C. C. Weaver, Noxapater; Vice-President, Rev. A. H. Childress, Longview; Secretary, Mrs. Joe Germany, Philadelphia; Leader, Mrs. F. A. Lummus, Weir. District 11, President, Jack Perkins, Newton; Vice-President, Rev. C. A. Alexander, Meridian; Secretary, Miss Mamie McCraw, Union; Leader, Mrs. L. S. Mayo, Meridian. Place of meeting for 1939, New Hope, Lauderdale County, ten miles south of Meridian. District 12, President, Rev. Jeff Eubanks, Lucedale; Vice-President, D. W. Daughdrill, Leaf; Secretary, Mrs. Baylis Overstreet, Beaumont; Leader, Miss Martha Ellen Hurst, Laurel. Leakesville will be hostess to the 1939 meeting. District 13, President, C. E. Smith, Lumberton; Vice-President, Rev. C. B. Hamlet, III, Picayune; Secretary, Miss Polly Love, Hattiesburg; Leader, Mrs. W. G. Jones, Gulfport. The 1939 meeting is to be with First Church, Biloxi. District 15, President, Tom Gordon, McComb; Vice-President, C. J. Lambert, Brookhaven, R.F.D.; Secretary, Mrs. W. W. Kyzar, Meadville; Leader, Mrs. Myrtle Tarver, Liberty. Gillsburg was chosen as the place of 1939 meeting.

District 14, President, Rev. H. D. Jordan, Bunker Hill; Vice-President, Rev. J. R. Rogers, Collins R.F.D.; Calvary Church, Silver Creek, Miss., will entertain the 1939 convention. District 10, President, Roy Brigance, Taylorsville; Vice-President, B. F. Duncan, Morton; Secretary, Miss Edith Sue Williams, Taylorsville; Leader, Mrs. W. D. Morgan, Magee. The convention for 1938 goes to Magee. District One, President, Rev. Mark Lowry, Wesson; Vice-President, Rev. J. M. Cook, Vicksburg; Secretary, H. F. Adams, Port Gibson; Leader, Miss Shannon Thames, Jackson.

First place winners in the contests were: **Junior Memory Work Contest**, Wallace McGill, Iuka; Jane Stone, Okolona; Margaret Edwards, Philadelphia; Billie Tillman, Goodwater church, Lauderdale County; Maxine Carroll, Beaumont; David Morgan, First Church, Biloxi; Russell Burns, Brookhaven; Margaret Pritchard, Liberty; Fred Spell, East Church, Columbia; Paul Rogers, Salem, Covington County; Joyce Cleveland, Tylertown; Pauline Puckett, Magee; Routh Alexander, Griffith, Jackson.

Intermediate Sword Drill: Marie Williamson, Philadelphia; June Gray, Forty-first Church, Meridian; Chester Webb, Beaumont; Wessie Harvey, Poplarville; Lorella Leggett, Brookhaven; Walton Stewart, Salem, Covington County; Mary Margaret Burns, Magee; Sybil Morgan, First Church, Jackson.

Senior Speaking: Mary Nell Bowen, Harrisburg, Tupelo; Nadine Rackley, Okolona; Hazel Rogers, Poplar Flat, Winston County; J. Sidney Nobles, Highland, Meridian; Trecie Jefcoat, Soso; William W. Rhymes, Good Year; L. C. Hoff, Pearlhaven, Lincoln County; J. M. McCullough, Bunker Hill, Marion County; Elma Bearden, Tylertown; Margaret Rogers, Salem, Covington County; Annie Ford Smith, Magee; Josie Patrick, Davis, Jackson.

Church Attendance: This award represented the total distance traveled by the delegates, derived at by multiplying the round trip by the number of members attending. Harrisburg church in Lee County took first place of all church in the state, having a total of 4,400 miles. Winners in other districts were:

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Bruce, Philadelphia, Newton, Leakesville, First, Biloxi, with a mileage of 3,752, Gillsburg, Salem in Walthall County, with a mileage of 4,032, Lorena in Smith County, Calvary, Jackson.

Announcing Ridgecrest Assembly

The Training Union Conference at Ridgecrest will be the week of July 24-29. We expect to run a bus as usual. The bus will in all probability start from Jackson the morning of July 22 and run north through the state via Durant, Winona, Grenada, Oxford, New Albany and Corinth. The minimum cost of the trip will be \$22.50 which will include fare on the bus, overnight entertainment enroute, meals enroute, registration fee, room and meals while at Ridgecrest. You will need extra money for anything you may care to use money for, that is up to the individual. If interested in going on this bus send \$5.00 to Mr. Earl Clark, Box 530, Jackson, Miss., who will reserve you a seat on the bus and accommodations at Ridgecrest.

This is the best time of the year to start a good training union in rural churches. Let it be a part of the revival.

RECENT EVERY FAMILY CHURCHES

Cedar Grove church, Leake, H. H. Ward; Fannin, W. H. Wood; Fellowship church, Choctaw County, Jesse Dorroh; New Hope church, Lauderdale County, D. L. Stennis; Union church, Clarke County, O. L. Stennis; Homochitto Camp church, Adams County; Ruth, B. T. Bishop; Marion, Percy F. Hailey, Jr.; Salem church, Kemper County, J. R. Davis; Shady Grove church, Lincoln County, B. T. Bishop; Providence church, Lawrence County, B. T. Bishop; Moak's Creek, Lincoln County, B. T. Bishop; Collinsville church, L. G. Sansing; Pine Bluff church, Copiah County, H. B. Benson; Madden church, Leake County, J. W. Burnett; Adaton church, Oktibbeha, J. W. Kitchens; Parker church, Calhoun County, L. F. Dorroh; Sharon church, Jones County, A. J. Linton; Friendship church, Lincoln County, L. E. Smith; Topisaw church, Pike County, B. T. Bishop; Hopewell church, one-half, Franklin County; Oldtown church, Calhoun County, brother Dorroh; Mt. Nelson, Neshoba, J.

R. Davis; New Ireland, Newton County, L. G. Sansing; Cedar Grove, H. H. Ward; Calvary church, Jones County, A. J. Linton; Bradford church, Webster County, L. F. Dorroh; Grenada, G. A. Wiley; Sylvarena, one-half, Yalobusha County, L. J. Crumby; Homewood church, Scott County, O. H. Buckley; Sallis, G. W. Smith; Louin.

It must be good.

WELCOME

Houston, W. C. Stewart, pastor; Pleasant Ridge, Oktibbeha County, E. T. Putnam; Central Church at Coldwater, W. O. Beatty; Laurel Hill, Neshoba, H. D. Hawkins; Tunica, D. L. Sturgis; Fernwood, Dripping Springs, Noxubee County, R. R. Keathley; Ripley, J. B. Parker; Macedonia, P. B. Green, Lincoln County; Fernwood, H. B. Price.

The above named churches have adopted the EVERY FAMILY plan and the lists have been received within the last three days.

It must be good. 250 churches can't be wrong. (The water's fine.)

"Say, porter, did you find a big roll of money under my pillow?"

"Yessuh, I did, suh, and I thanks you, suh, very much, suh."

"The clothes my tailor makes last for years. Look at that blue serge suit of mine. There's an example."

"Yes, a shining example."

It was at a high school banquet. The speaker of the evening droned on and on, until it seemed he would never end. Finally Fred gave up, and began to nod at his plate. Embarrassed, the class president tapped him sharply on the head to wake him up. Fred groaned:

"Hit me harder," he said. "I can still hear him."

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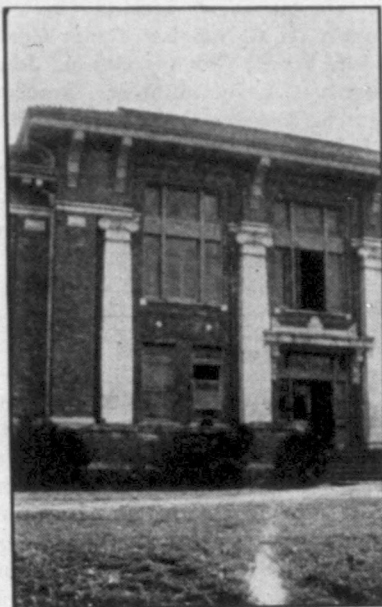
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FRANKLIN COUNTY COURT HOUSE

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Present personnel are the following: Sheriff, J. M. Reynolds; Chancery Clerk, L. P. Cloy; Circuit Clerk, J. B. Adams; Superintendent of Education, C. C. Ratcliff; Assessor, W. J. Crecink; Board of Supervisors—District 1, D. C. Wilkin-son, president; District 2, J. L. Cal-cote; District 3, C. N. Seale; Dis-trict 4, J. B. Herring; District 5, P. E. Murray; Attorney for Board, C. F. Cowart; County Agent, C. O. Weeks; Welfare Supervisor, V. H. Torrey; Circuit Judge, R. E. Ben-nett.

ON THE COAST

Beginning Sunday night, June the 12th, I was with brother Flynt and his good people at the Second Church in Biloxi in a week's meeting. It was hot weather. This is vacation time and there were many counter attractions. But the attendance was good and the interest and respon-siveness was as good as I have ever seen. The young people took much interest in the meeting and gave us some good singing. Brother Flynt is an everlasting worker and did his best to have the people at the services. The number of pro-fessions and additions to the church was not what we had hoped for. It seemed to be a seed sowing time rather than a harvest time. A boy and a girl made profession and the boy united with the Second Church and the girl united with the First Church. Both of these children give promise of great usefulness. It was certainly worth all the effort to see them saved and lined up with God's people. We did not worry about re-sults and are willing to leave re-sults with God. Brother Flynt has the same experience on his field that I have here. When people get ready to join the church they come on whether we are having a revival meeting or not. That is as it should be. Here in my own church I have recently baptized two of the finest young men on this coast. They will add much to our church in more

ways than one. I also baptized a very bright and promising boy. Who can tell what he will mean to the king-dom of God in the years to come. Others are interested and will come soon.

The work in Bay St. Louis is growing. It is a slow growth and hard to realize sometimes. With all the hard knocks our church there has had and the difficulties under which it carries on the wonder to me is that we have a church at all. We wouldn't if it were not for the faithful and loyal few who have stood by the work. The attendance is good and the future looks hopeful.

Beginning the latter part of August we are to have brother M. E. Perry with us in meetings at Bay St. Louis and Pass Christian. He is to be with us from the 24th of August through the 18th of Sep-tember. May we urge that all those who are interested in this work put that date on their prayer list and remember these meetings often. We will appreciate a continued interest in the prayers of all praying people.

No one knows who has not lived here the difficulties under which brother Flynt and I labor in these two great mission fields. There are many evidences that some are pray-ing for us and we appreciate it.

—W. S. Allen.

—BR—

MORE PROOF OF THE PUDDING

—O—

Dear brother Goodrich:

Your letter of the third of June was received in due time, and I am glad to bear a word of testi-mony in regard to having The Bap-tist Record in the regular church budget. After having it in and not in the church budget, here and elsewhere, I am prepared to say that to have The Record in the budget is by far the most satisfactory way. By so doing, a larger number of people receive and read this very important periodical, and that means, among other things, that the majority of the congregation is so much better informed and so much more receptive to suggestions for advancement. Of course, all who

receive The Baptist Record do not read it, but we are not surprised at such a situation. All the people who receive B. T. U. literature do not read it, all who receive Sunday school literature do not read it, all who receive W. M. U. literature do not read it, and I am afraid that some who own Bibles do not read them.

J. S. Riser, Jr.

(People who know are better judges than those who have not tried it.—A.L.G.)

—BR—

Grace: "Darling, today is our first wedding anniversary, shall I kill a turkey?"

Robert: "No, what did he have to do with it?"

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

About the Bob Jones College

Cleveland, Tennessee

"My business is to inspect colleges. I have inspected over three hundred in the United States. There is something in the Bob Jones College I have never found in any other institution. I can't tell it. I can't write it. People just have to visit the Bob Jones College and feel it." That is what a great educator said some time ago.

The Bob Jones College is located in the beautiful Tennessee Valley section of the South at Cleve-land, Tennessee. It is interdenominational, co-educational, orthodox. It stands without apology for the "old-time religion" and for the absolute authority of the Bible.

It is a corporation not for profit. It was founded by Dr. Bob Jones, internationally known evange-list. It is engaged in the business of training or-thodox, Christian leaders—lawyers, doctors, teach-ers, preachers, business men, business women, etc.

It has as high educational standards as any similar institution in the world. Credits are ac-cepted by colleges and universities in all sections of the country. Forty per cent of its graduates have entered leading graduate schools, and have uniformly "made good."

The devil is against the institution because it is a base of interdenominational, orthodox testimony and is training outstanding, cultured, thinking, orthodox, Christian leaders. Graduates have good positions and are successful in their chosen fields of service. Students are so trained that if they cannot find positions when they go out into the world they have enough initiative to create their own positions.

Personal attention is given to each student. Piano, pipe organ, speech, violin, and voice are given without additional cost.

While the College is effectively teaching acade-mic subjects, it is constantly "drilling into" the students a genuine Christian philosophy of life. The College has proved that if a young person is trained how to live, he has no difficulty making a living.

On the Board of Trustees are such outstanding orthodox Christian leaders as Dr. W. E. Bieder-wolf, Dr. David L. Cooper, Bishop H. M. DuBose, Dr. Walter L. Wilson, Dr. Mel Trotter, Mr. R. G. LeTourneau, Dr. George McNeely, Mrs. Billy Sunday, Dr. H. A. Ironside, and Dr. Bob Shuler. These leaders are prepared to give personal testi-mony to the quality of the work done by the Col-lege and the Christian atmosphere in the College.

Parents may send their sons and daughters to the College and go to sleep at night in peace knowing that their children are safe physically, mentally, and spiritually, and knowing at the same time that they have as good educational advantages as can be found in any similar institution.

The College was filled to overflowing last year, so the main purpose of this advertisement is not just to enroll students. It is intended primarily as a testimony to orthodoxy. Of course, the in-stitution would like to receive a great many applicants for enrollment in order that it may select the best possible type students.

If you are interested in a College with high educational standards, which is at the same time an institution putting God first, write for a catalog and other literature.

DR. BOB JONES, Jr., Acting President

BOB JONES COLLEGE

Cleveland, Tennessee



PROF. N. D. CAIN
Supt. Methodist S. S., Meadville

Mr. Noel David Cain was born in Iuka, Miss., Dec. 25, 1904. He is the son of Rev. Leonard Wesley Cain, a superannuated Methodist minister of the Louisiana Conference, who has given forty years of active work to the Texas, Oklahoma, North Mississippi and Louisiana Conferences. His mother is Mrs. Vista Ward Cain, the daughter of the late Rev. D. W. Ward, a life-long minister of the Methodist church. Two of brother Noel's brothers are now pastors in the Louisiana Conference.

Noel says of his parents: "To them I owe the solid foundation of whatever success I might make of my life."

Brother Cain has served in the capacity of superintendent of the Meadville public school for six years. He was educated in the public schools of New Orleans, and did his college work at Texas A. and M.

—O—
CENTRAL HIGH SCHOOL
Hamburg, Miss.

Central High School was begun in 1921 as the result of the consolidation of several smaller schools. In the next few years all the schools in the second supervisor's district of Franklin County were included in this consolidation. At first the faculty consisted of five teachers and an enrollment of about ninety. Now there are eight teachers and an enrollment of about 225 which is the largest enrollment in the history of the school. Five buses transport these children to and from school daily.

The following men have served as superintendents since the consolidation: O. U. Sullivan, M. L. McCormick, W. W. Welch, J. W. Hollansworth, Cary Chapman, M. A. Eubanks, H. B. Perritt, and the present superintendent, M. Wall.

The faculty for the session 1937-38 was: M. Wall of Decatur, superintendent and mathematics; R. V. Lindley, Hattiesburg, history and boys' coach; L. L. Bullard, Meridian, agriculture and girls' coach; Mrs. White Graves, Prentiss, home economics; Miss Betty Larkins, Charlotte, Tenn., English; Miss Jewel Johnson, Philadelphia, fourth and fifth grades; Miss Vivian L. Martin,



MR. A. Y. KEITH
Superintendent of Schools

Mr. Keith is a native of Walnut, Tippah County, Mississippi. He attended the local high schools of his county and graduated from Mississippi College in 1924. A master's graduate from George Peabody College for Teachers in 1928, he has continued his work at Louisiana State University.

He has served as superintendent of high schools for ten years and as dean of Hinds Junior College, Raymond, Miss., for eight years.

He is a deacon in the Baptist church, teacher of the Men's Bible class and director of church music at the Baptist and Methodist churches in Bude.

Hamburg, second and third grades; Mrs. Floyd Ratcliffe, Meadville, first grade.

About five hundred dollars worth of equipment has been added to the different departments this term, also a new water system has been installed. The community is justly proud of the continued growth of the school and everyone is working harmoniously together to keep it growing.

—O—
Dr. C. C. Morris of Ada, Okla., received on confession of faith a young man who had just gotten in from a Sunday fishing trip and heard his sermon over the radio. He was convicted of sin and hurried to church to confess Jesus as Saviour and ask for membership in the church.

—O—
Grandpa: How are you getting on at school, my boy?

Tommy: Fine, grandpa. Center-forward in football and right back in lessons.

**Many Families of the South
Have Always Used PALMER'S
"SKIN SUCCESS" OINTMENT**
For Surface Pimples, Itching and
Other Skin Irritations

If you belong to one of the good old Southern families, Palmer's "SKIN SUCCESS" OINTMENT was undoubtedly in your grandmother's medicine chest—maybe your great-grandmother's. For this fine OINTMENT has for many years been the standby of the first families of the South. Use this famous 98-year-old OINTMENT to allay itching, burning, chafing, and irritated scalp and skin. Also to bring blessed relief from surface pimples, blotches, blackheads, and skin roughnesses. 25¢ a package at drug counters everywhere. Be sure to ask for the genuine.



L. W. WILKINSON
Supt. Methodist S. S., Roxie

Mr. Louis Walker Wilkinson has been a resident of Roxie for the past eight years. Since his arrival in our little city, he has been very active in the social, civic, and religious welfare of our community. Mr. Wilkinson has served as superintendent of the Methodist Sunday school for five years. During this time there has been a marked growth in this department of the work. He is a very efficient and faithful leader, always willing and ready to do his part for the advancement of the cause of his Master. He is our present mayor of Roxie, and stands for law enforcement. He is never too busy but what he can find time to render some help to those who are in need. We thank God for this good man, and trust that we shall be privileged to have his wise counsel, and faithful leadership for many years to come.

—O—
Teacher: "Tommy, please translate 'Rex fugit.'"

Tommy: "The king flees."

Teacher: "You should use 'has' in translating the perfect tense."

Tommy: "The king has flees."—Ex.

—O—
"Why are ye comin' home with your milk pail empty?" demanded the farmer. "Didn't the old cow give anything?"

"Yes," replied the hired boy, "nine quarts and one kick."—Ex.

Soothe TIRED EYES
John R. Dickey's Old Reliable Eye Wash
Soothes, relieves and gives comfort to irritated eyes.
Used 65 Years Genuine in red box
25c and 50c sizes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va.

**IN LOVING MEMORY OF
MISS FANNIE DUKE**

—O—
The godly soul of Miss Fannie Duke, 78, recently slipped quietly away. The members of the Pheba Baptist Church join in loving tribute to her life of service.

The Sunday school has sustained a great loss. Her loyalty will be a shining example.

Miss Fannie died at her home in Pheba, funeral services were conducted at the Baptist church with brother Arthur Frye, beloved pastor, officiating. Interment followed in the Pheba Cemetery. The many floral offerings showed the esteem in which she was held.

May God comfort her bereaved relatives and friends.

—(Church Reporter, L. Miller.)

—O—
UNION CHURCH, PERRY CO.

—O—
The evangelistic fires are burning brightly and are evidenced in every department of the church's work. We had the largest attendance last Sunday that we have had at any regular service. The church is considering the adoption of the tithing plan for its finances, the deacons favorably considering it. We pastors know the value of co-operative deacons and a live W. M. U. and appreciate their faithful services and cooperation. I was in our W. M. S. meeting recently and delighted with their discussions and reports. Later we all enjoyed a watermelon feast.

—A. J. Linton, Pastor.

—O—
"You remember when you cured my rheumatism a year ago, don't you, Doctor," asked the patient, "and told me not to get myself wet?"

"Yes, Ephraim," replied the doctor.

"Well, I just wanted to ask you if you think it's safe for me to take a bath now?"

Printing Plates

Mississippi ENGRAVING
JACKSON COMPANY
MISSISSIPPI

**Hot Weather is Here—
Beware of Biliousness!**

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

THE TRAGEDY OF ANANIAS AND SAPPHIRA

Their names imply that they were Hebrews, and, like many of the Jerusalem church, were holding to the doctrines of the Jews (Acts 21:20). It was evident that Ananias held to the doctrine of the tithe, rather than the teaching and practice of the believers in the Jesus way. Our Lord warned of the leaven of the Pharisees and Sadducees, or their doctrine. In the starting of the church there was not much organized opposition to Christianity, but this condition did not last long. As the new way became more popular, some of the Jews who still held to the doctrines of Judaism joined this popular movement. This was evident at the Jerusalem council and in the sharp dissension of Paul and Peter.

Ananias was not a believer in the Christian way of having all things common, and, having sold a possession, did not cast all into the treasury. Notice: not a part, but a certain part, making the division according to his Jewish faith, of a systematic giving of the tenth, "keeping books with the Lord." The Lord showed him and us who will keep the books. When the Lord witnessed by this tragedy his great displeasure at this treachery of boring from within, in His church, great fear came upon all who heard these things. Our Lord promised (Matt. 18:18) that whatsoever program was bound on earth by the Holy Spirit-led church would be bound in heaven and this is Heaven's answer to that promise. None of the other Jews who did not believe in the Christian way joined the church (Acts 5:13). Yet, believers were the more added to the Lord, multitudes.

From that day the high priest and all with him rose up in persecution. As a result, the church has compromised, and accepted the Jewish law as a standard of church finance, not believing that "it is more blessed to give than to receive." From this error has come individualism, with the private fortune, and the competitive system; and—"behold, your house is left unto you desolate."

The tragedy of the church today is this compromise with covetousness; and this "light of the world" has let the world fall into two ditches, on either side of the highway of the kingdom. On the left is communism, on the right, the competitive system. Their chief occupation is throwing mud and rocks, with increasing hatred, which makes the future dark. For this condition the church is largely responsible.

The remedy is: "All that believed were together," in a local, cooperative colony, with a working agreement of home, school, hospital, farm, and industry, fitly joined together, working in every part, looking after physical needs as well as spiritual life. How long, O, Lord, will thy ministry be satisfied to boast of a large following while civilization staggers and economic systems burn.

—L. B. Cole
Aberdeen, Miss.

A MONKEY'S MEDITATION

A monkey musing in his cage
Upon the progress of the age,
Half-whispered as I happened by,
"This Evolution is a lie."

Surprised to hear him speak so plain,
I paused profounder truths to gain.
Unconscious I was there to heed,
He thus continued with his creed:

"For mortal man to try to trace
Descent from our illustrious race
Is rank injustice to our clan,
The monkey much surpasses man.

"In bloody wars, men butcher men.
They slander both with tongue and pen.
They cheat, they lie, they swear,
they steal;
And wild with wine, they rock
and reel.

"They trample justice in the dust.
They loll in luxury and lust.
They sell their very selves for gold,
Their men, their women, young
and old.

"They laugh at law, they twist the truth,
They crucify the dreams of youth.
Their hearts are hard as solid stone.
They worship God with lips alone.

"Man thus has left a trail of crime,
Too foul to sanctify with time.
The record of the human race
Brings flaming blushes to my face.

"The monkey leads the simple life,
Is loyal to his wedded wife.
No lady monkey yet, of course,
Has ever sought or won divorce.

"The monkey home is still serene,
The father, king, the mother, queen.
The little monkeys, too, obey
Their parents in the good old way.

"We have no haunts of sin and shame,
No racketeers our ranks defame.
Our record stands an open book
At which the world has leave to look.

"No self-respecting monkey can
Admit himself akin to man.
By all the gods that reign on high,
This Evolution is a lie."
—David E. Guyton
Blue Mountain, Miss.

YOUTH WEEK, FIRST CHURCH, MERIDIAN

First of all, we decided to give to our program a rather definite denominational trend.

We arranged for the three age-groups; Juniors, Intermediates and Young People. We began on Sunday evening with all of the activities carried on by young people;

Best Wishes to
THE BAPTIST RECORD

J. H. SMITH, D. D.
BUDE, MISS.

"What I want My Church to Mean to Me" by a Junior; "What I Should Mean to My Church" by an Intermediate; "What Jesus Means to Me as a Young Christian" by a young man.

Monday evening we organized three New Testament churches, first instituting them and then organizing them. Tuesday evening these churches organized an association. In each of these programs all of the details were attended to. In doing this we had mimeographed copies of the articles of faith both for a church and for an association presented, read and adopted. Also in the case of the church, rules of decorum and church covenant were presented and adopted.

Wednesday evening we begun three evenings of teaching for each of the churches. For this we used young people except in the case of the young people-group. We used the articles of faith—the New Hampshire—as the basis of our study which the pastor taught.

Friday evening a deacon's meeting with the entire board of deacons of the church was had. To this meeting there were invited the deacons of the "Youth Week Churches" with their pastors.

Sunday morning the services were in the hands of the young people. By a very happy coincidence it was the day for the church to observe the Lord's Supper. These young deacons came down and sat with the deacons of the church as they came to serve the supper to the church. Although they did not serve the table. In this service a young man occupied the pulpit, with other young people acting as ushers and singing in the choir.

Some values to be observed from the week were very apparent. First, the young people took a great deal of interest in the entire week. They were as interested in the organizational activities as adults could have been. In fact I have known adults in some churches who did not conduct their business as well as these young people.

Second, when it came to the three teaching evenings it was a surprise to the pastor to see the eagerness of our young people as they studied the articles of faith. None of them knew that there were such instruments. That was equally true of the adults who were invited to sit in but were not invited to participate in the discussions. Bibles were brought and read in the discussion. We tried to make it a real study.

There was a striking absence of any disposition to take the whole program lightly. On the other hand the young people prayed and worked

ed in a remarkable spirit. It is my opinion that they appreciate their church more. They know why we Baptists do as we do.

Now, we did not have all of our constituency of these groups with us. But we had more than a hundred in attendance through the week. They did not all attend every service. But the entire group are better Christians. One said, "I shall take the articles of faith and make a further study of it through the months ahead." It will be easier for them to be loyal to the church and to the kingdom.

Next year we shall make some changes in the program to be sure. But that is as it should be. "Youth Week" in our church is now a part of our program.

—H. C. Bass, Pastor.

The W. M. U. of the Eastabuchie Baptist Church met on June 23 in the home of the president, Mrs. C. L. Hogue, with 15 present; six new ones were received. The president led in a discussion on Brazil of yesterday, today and of tomorrow. Other members on the program for the same topic, and special music, were: Mrs. C. E. Hogue, Mrs. R. B. Gunn, Mrs. O. H. Thompson, Mrs. Ray Able, Mrs. W. Meader, Miss Maud Stevens. The president is planning great things for her W. M. U. and is receiving hearty cooperation. During the social hour the hostess served refreshments.

Boss—For a man with no experience you ask high wages.
Applicant—Well, sir, it's much harder work when you don't know anything about it.

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Everything for Man, Woman
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